

# AN ARMOVRE of Proufe:

*Very profitable, as well for*  
Princes, noble men, and gentle-  
men, as all other in authoritie, shewing the  
firme fortresse of defence, and ha-  
uen of rest in these troublesome  
times and perilous dayes.

Made by Iohn VVoolten Minister  
of the Gospell.



IMPRINTED AT LONDON

by Iohn Shepperde. Anno.

1576.

AN ARMOUR

of Plate:  
Very profitable, as well for  
Princes, noble men, and gentle-  
men, as all other in authority, shewing the  
true forme of defence, and ha-  
ving of it in the most compleat



PRINTED AT LONDON

By Iohn Shepheard Anno

1576.



**T**o the right honorable,  
 Sir VVilliam Cicil Knight, Lord Bur-  
 leigh, and Lord high Treasurer of Eng-  
 land, Iohn VVoolton wisheth the fa-  
 uor of God, continual health,  
 and prosperous fe-  
 licitie.



Here is engrafted, and deep-  
 ly rooted in mans minde, an  
 error and false opinion, whi-  
 che euen immediately after  
 his dounefall, did spring and  
 shew it selfe out of originall

Man iudgeth  
 corruptly accor-  
 ding to the eue  
 of worldly mat-  
 ters.

sinne, to iudge of Gods Providence according  
 to wordly euent: and if sometime hee see the  
 better side, and iuster cause oppressed fraudu-  
 lently and tirannously, then he eyther denyeth  
 altogether Gods care ouer mortal men, or else  
 doubteth of the equitie of the cause, and giueth  
 iudgemēt, that those which are ouercome, haue  
 the weaker title, and are cast away from God,  
 and that the conquerours and victors doe de-  
 fende the sincere parte and better title, and are  
 accepted of God And this thing commeth to  
 passe especially in matters of religion, where  
 men according to the estate of kingdomes, and

## The Epistle

the frutes of a  
subtling minde  
matters of  
religion.

agonies of the  
minde and con-  
science intolle-  
ble.

Pompeyus  
Magnus.

Demades.

inclination of the people, do weigh and esteeme  
the truth of the same. This greivous error, if it  
continue any space in mans brest, it breedeth in  
some an Apostasie, and viter departing from  
God: In other some troublous morions, and  
flitting mindes, whiche in time do quenche in  
man all sense of godlynesse, and at last carieth  
him headlong into a godlesse contempt of Re-  
ligion, or driueth him downeright into dread-  
full desperation. For mans minde, which was  
created to searche out the truth and to folowe  
the same, is not able to indure those conflictes,  
and assaultes of a vexed mind: and surely I am  
of this opinion, that the gnawings and frettings  
of the conscience which arise by meanes there-  
of, are more dolorous than any torments whi-  
che mans body may sustayne. Pompeius Magnus  
ariving at Mitelenen, after that famous foughte  
fielde of Pharsalie, discourseth with Cratippus  
his whole race of life, and maketh large mentio  
of his aduerse fortune, and lastly drowned in  
the gulse of despaire, viterly denyeth Goddes  
prouidence, bycause in a iust and good quarrell  
(as him selfe thought) God suffered him to fall.  
And Demades that eloquente orator and graue  
Senator of Greece, giuing as holesome counsaile  
in matters touching the commō wealth, as ey-  
ther

## Dedicatorie.

ther *Themistocles*, *Miltiades* or *Pericles*, was wot  
to alledge for himselfe, that frowarde fortune  
and vnhappie destiny, did frustrate his deuises.

VVhiche voyce albeit euen then it escaped  
not iust reprehension of the wise, yet it paynteth  
liuely vnto vs the ruine of the *Attyke* commo  
wealth, the greate perilles and daungers in all  
ciuill regiment, and the declining of Empires  
and kingdomes. VVe liue no doubt in the last  
times, and old age of the world, which is feeble  
and doting, for by common course of nature,  
after vigor and strength, foloweth inclination  
and fayntnesse, and the end of things is alwayes  
weake. VVherein we see the rage of *Sathan* to  
spurre mens myndes toward furie; to stirre vp  
troubles, cruell warres, and all kind of calami-  
ties euery where, and for that he knoweth the  
restitution of mankind to approach, and hys  
time short, he omitteth nothing vnattempted,  
to drawe great swarmes and companies of the  
worlde, to forsake true religion, and to runne  
into ignorance and blasphemy.

And that I may let passe those, that vpon the  
coastes of *Hungary* depart fro vs to the *Turke*  
persuaded with wealth and prosperous suc-  
cesse of his wares: VVhat Tragedies dothe the  
Diuell moue on each side of vs to terrifie men

Occasions that  
moue wordlings  
to relinquishe  
Religion.



## *The Epistle*

from following Christ his ensigne, and from a free and liberall profession of his most sacred and eternall Gospel. In *Scotlande* we haue heard of dayly slaughters and butchery of Christes children, where it is now a common sleight to minister an Italian dramme vnto their Princes, and trayterously to murder the peeres and nobles of their land. The dealings of the Duke of *Alua* and his successor in the lowe countries, are more lamentable, where no lawes, no faith, no promises are kepte, no antiquitie of noble families regarded, no faithfull service to their Prince and countrie remembred, no silence nor abiuring of true religion accepted, but Spanishe crueltie executed vpon all ages, degrees and sexes, without any consideration: besides these, no spoyle nor robberie of mens substance, no extreame punishments nor torments, no raising of townes and Cities, no adulterie nor filthy Sodomy can cōtent their monstrous and most vile natures and appetites. All good natures tremble and quake at the reports of the French cruelty, exceeding *Pharao* and *Nero* in all rage and tirannie, whose proceedings are such, that we may gather that their determinate mindes and purposes are not to cease, vntill they haue the hart bloud of all those in whom any sparke

## *Dedicatorie.*

or breath of Christian Religion at any tyme heretofore hath appeared, and so drining away the shining brightnesse of the Gospell, to reduce the Romish Idoll, and to exalt him in all Europe, as the chiefe Monarche agayne. For now they cloke not their malice with pretence of suppressing rebellious subiects: but lynking vnto them the Spanish natiō, do most euidently professe them selues the sworne enimies of Christe his espouse, and the chiefe defenders and Champions of Babylonish Idolatrie. The puissance and greate mighte of that side, their terrible executions, and the froward euents of lawful and godly enterprises, languisheth and wholly discourageth many men that heretofore haue giuen some countenance vnto the Gospell: And no mortall wight were able to continue in so sharp and endlesse a battel firme and constant, without an vndoubted assurance of Gods prouidence and fatherly care ouer them. VVherfore godly men comfort themselves with a grounded faith, being tossed too and fro, in vehemente stormes and tempestes, and do knowe that the sonne of God guideth the sterne of his shippe, and as hee promised, so hath he in deede exhibited his holy spirite, by whome hee giueth vnto his children courage

## The Epistle

and strength, to giue testimonie of the truth, without dread in the middle of all punishments and torments. Touching the fornamed Tyrants, vnto whome God hath given stout stomackes, subtil policies, greate victories, whereby they are growen into a licentious boldnesse, bending their strength against Christ his Church: wee may assure our selues, that God will withdrawe from them his generall graces, that he will deprime them of all their ornaments in body and mind, that he will leaue them vnto themselves; as he forsooke Pompey, Alcibiades, Alexander and such like. VVe have an especiall example hereof in *Valerianus* the Emperour, who in the beginning for his vpriight iustice and valiant hart, was deere beloued of the Senate and common people, but afterward, setting himselfe against Gods Church, became captiue vnto *Sapores* king of the Persians, who vsed his head as a footstoolle, mounting vpon his horse, and in his olde age, vnskinning him from the toppe of the head vnto the plant of the foote, so that at last he found an ouermatch stirred vp by God, that taught him how tender in the sight of the Lord are the woundes of his saints. Their places are prepared no doubt: albeit somewhat deferred the slacknesse thereof, wil be recompensed

What end abydeth the enemies of the Gospell.  
*Valerianus.*

*Sapores.*

*Cbaldeus Paphr. cui contradicit tamen Caluinus.*



## Dedicatorie.

ced with the weight of the same. Cayne his fratricide was punished in the seventh generation. Bias his opinion is noted of the wife, who when he sawe a wicked monster prosper sayde, *Affuredly that felow must needs be punished, albeit I live not to see it.* The historie of Bessus leueth herevnto, who murdered his owne father, and liued long after in greate prosperitie, vntill at the last, passing by a nest of chittering birdes as he went to a solemne banquet well accompanied, in great madnesse threw down the nest with his speare saying, These birdes doe nighte and daye with their noise lay vnto my charge the murder of my father: whervpon he was apprehended, condemned, and executed. Let no man therefore fret bycause of the greene bay tree in Libanus: itay but a little, and the leaues will fall, the tree will rotte away, and the plague thereof will no where be founde.

And touching our selues, I see no cause why we should in the quarrel of our God conceyue such trembling and feare at the great strength and tyrannie of our enemies, as many carnall men now do. VVhen Hierusalem was in greate distresse and daunger of mighty enemies, Eay the Prophete is sente from the Lorde with thys iniunction, *In silence*

*Plutarchus.*

*Psal. 37.*

What Christians ought to do in these perillous dayes.

*Esay 30.*

A.v.

and

# The Epistle

and in confidence shall bee your strength. VVhat is this *silence*? and what is this *confidence*? First it is our duetie to suffer afflictions patiently. Secondly, not to busie our selues out of our vocation. Thirdly, not to mistrust Gods helpe, and so carnally to enter into vngodly leagues and vnlawfull friendships, as the kings of Iuda leaned sometime vppon the Egyptians, nowe vppon the Syrians, and in the ende were made slaues vnto them, and cast out of Gods fauour, for so speaketh the prophete Iehu vnto Iehosaphat, *VVouldest thou helpe the wicked, and loue them that hate the Lorde? for this thing the wrath of the Lord is vpon thee.* Agaynste such difference and vnlawful defenses are these wordes spoken: *In silence and confidence shall be youre strength*: that is to saye, awaite vppon Gods had, runne not to the Egyptians, Turks, Papists, and to haue help of them. Your cause is good and iust, the almightie regardeth you, and if you bee put to the worse, yet is it better to suffer calamities, than with vn honest deuises to hurt a good matter. Let no man faint therfore, bycause now adayes, many worthy men endewed with the giftes of Gods spirite, are Tiranously murdered, by most vile and dishonest persons. Such troubles the Church neuer wanted,

No leagues are  
to be made with  
Gods enemies,

2. Para. 19.

Ier. 30. 31. 48  
Psal. 32.

The estate of  
Christes Church  
in this worlde,

## Dedicatorie.

red; but hath passed them all, and shall continue  
vntill Christes comming to iudgement.

The face and countenance of Gods Church  
is not alwayes after one maner. It is sometime  
ample, faire, and glorious: sometime smal, halfe  
darke, and contemptuous in the world. Muche  
like the Moone, who according to hir place, re-  
ceyueh from the Sunne sundry beames, so  
that the Diuell shall neuer be able vtterly to  
extinguish hir light: for euen in hir wane shee  
spreadeth hir out at large, and waxeth rounde  
and full againe. And albeit, some braunches of  
the Church be cut off and perish, yet the roote  
and stocke of the same abideth alwayes sound  
and vncorrupte. In the conseruation whereof,  
the pleasure of almighty God is to excercise  
our faith, hope, and inuocation, and to giue vs  
to vnderstand, that he will not permitte mans  
deliberations to take place in the regiment of  
our liues, but to acknowledge our protection  
to come from aboue, least we might proudly  
boast *Our owne handes haue done these things.*

The lighte of  
Christes church  
neuer wholly  
quenched.

*Iudi. 7.*

If the Church be not cōserued by those meanes  
whiche carnall reason deuiseh, or at what time  
our harts do earnestly wishe it, or by such men  
who according to our iudgement, are of suffici-  
ent wisdom and strength to archieue it, wee

VWhy God hel-  
peth not accor-  
ding to mans  
politic and de-  
uises.

are



# The Epistle

are euen then by vse & experience taught, that the regimēt of Christes congregatiō much varieth frō ciuill policie. For vnto promises of tēporal blessings, a condition of calamitie and affliction is most cōmonly annexed, wherein the beautie of Christes espouse shineth most clerely, in that she beareth constantly and patiently for Gods cause, pelne, and miserie, and at the last, is deliuered miraculously and gloriously. VVe haue a mirror hereof, in that notable promise made to Abraham and to his posteritie by Isaac. *In thy seede shall the nations of the earth be blessed*, frō which blessing Ismael is not only excluded, but also cast out and banished. Yet surely out of Ismael by his son Kedar, that mighty nation of the Arabians often mentioned in the Scripture, did issue and spring, and from his eldest sonne Nabaioth descended the *Nabatheans*, a people in *Arabia felici*, of whome the Poets speake much in their monumentes, attributing vnto them the same name. Mahomet the first author of the Turkish blasphemie, and the erectōr of the Saracens kingdome, deriueth his progeny by a long contract from the said Ismael, whose posteritie do rule wide and broad throughout Asia, Africke and parte of Europ eue at this day, & do not cesse to make continual warre with Abrahā his children, that

is

Ismael.

Jacob.

Kedar.

Nabayoth.

Gene. 25.

Ismael and his generation with their estates.

## Dedicatorie.

is to say with the true Church of Christ.

But Iacob the heire of the blessing, and hys children are ledde by and by into exile out of the land of promise, & becōmeth subiect to a strange king in Egypt, where his posteritie endured hard seruitude and detestable flauery many yeeres. E-

*Jacobs conditio*

Esau in the mean season, enioyeth at home pleasant

*Gene. 36.*

rest & pceace, and in plenty and wealth multiplyeth and encreaseeth that nation called Edumites.

Now albeit the Israelites seeme to be abiect from god, yet they are preserved wonderfully, & most

*The Israelites miraculously deliuered.*

worthy & euident tokens of Gods fauor toward them, are shewed in the land of Egypt, and lastly with Gods mighty hand and stretched out arme, they are deliuered from Pharaos cruelty, and are reduced into their naturall countrey. God

dothe not therefore giue euents and successe by such meanes and wayes, nor at such times as humane reason craueth and desireth: but with his long tarying, sharpneth our faith, and kindleth an ardent inuocation in vs, and so eyther mitigateth or wholly taketh away miseries and calamities.

Albeit, the ayd & cōfort of the holy Ghost doth neuer shew it selfe more manifestly than in assisting & comforting the godly againste the fierce and outrageous torments of the wicked, whereby they are kept from despaire, stayed from denying their God, and preserved from murmuring & repining against his maiestie.

*The power of the holy Ghost principally in torments.*

VWhere-

# The Epistle

The Captayne  
and deliuerer  
of the Church.

Dani. 12.

Dani. 10.

VVherefore let all men that haue a place in  
Christes Church, rest and stay them selues vpon  
God in these days of ours, wherein the world run-  
neth vpon wheelles: let them set before their eies,  
that which is written in Daniel, *At that tyme shall  
Michael stande vp the greate Prince, which standeth  
for the children of thy people.* And agayne, *There  
is none that boldeth with mee, but Michael your  
Prince.* These sweete & heauely cōsolations, are  
the only refuge & chiefe pillars of the godly, and  
their whole cōfidence is reposed vpon the Lord  
of hosts, the son of the liuing God, who nameth  
himself the Emperour and Captaine of his Army,  
and is indeed that great prince Michael, who wat-  
cheth and wardeth his owne people, preserueth  
his espouse in stormes and tempestes, giueth his  
*Elacions* dayes to hatch hir yong ones, represseth  
and brideleth the furor and rage of Tyrants.

The remembrāce of these things as they are  
meete for all the members of Christes Church,  
so are they most necessary for princes and Magi-  
strates, beeing the nourcing fathers thereof, the  
keepers of the two Tables, and the defenders of  
his holy word and Gospel, agaynst whom Sathan  
& his limmes do rage and rore with a wōderfull  
furie, enuying their prosperitie, vndermining  
their estate, and thirsting after their bloud & de-  
struction. VVherby I haue bin moued to drawe

thys



## *Dedicatorie.*

thys little treatise, being indeed nothing else but  
a Consolation for Princes and noble men against  
the subtile practises & bloudy purposes of cruel  
tirants. This argument surely was most meet for  
a wise and profounde learned man to labour in.  
And I hartily wish, that some excellent wit, vpon  
the viewe of this my rude (but strōg foundation)  
might be moued to make some more beautifull  
building. In the meane season, vntil some better  
artificer take this worke in hand, I thought good  
to publish this commonefaction or instruction,  
which I most humbly offer & present vnto your  
right honorable Lordship, not as a matter need-  
ful to put you in remembrance of any thing that  
should be wanting in your honor apperteyning  
to the dutie of a wise counseller and iust magi-  
strate, but rather to be as it were a glasse for you  
to see and behold, to youre great comfort, howe  
God hath by his mighty hand always kepte and  
defended all such Princes, Couंसellers and Magi-  
strates, as haue aduāced his glory in setting forth  
true religion, and executed iustice in their voca-  
tions and callings, wherein with what great study  
& care of minde your honor hath labored nowe  
many yeeres, God & good men can tell & are e-  
uident witnesses, & your self recording the diue-  
lish deuises of your enemies to thwart and fru-  
strate your proceedings, to preiudice your pru-  
dent

## The Epistle. Q

dent policies, and to bring your honor to utter  
ruine and destruction: and on the other side, how  
God of his great goodnesse hath giuen good e-  
uent to all your enterprises, and preserved your  
honor from tyme to tyme, even miraculously in  
great perilles and dangers, must needs acknow-  
ledge Gods gracious fauor (and that I may so  
speake) his approued and vnperceable armor,  
wherwith he succoureth and saueth al iudges and  
magistrates that are learned in his lawe, kisse his  
son Christ, and become fosters and nourcing fa-  
thers of hys Spouse the Church.

The liuing God preserve your right honorable  
Lordship from all euill, conserue and keepe you  
vnto the ende in the knowen truth, defende you  
with his mighty hande againste Sathans rage and  
furie: and finally, suffer you not to be discouraged  
with these greuous temptations and daungers,  
whiche must needs without his ayde, not onely  
trouble, but also vtterly discomfort you in your  
calling in these Tragical times, wherein the Di-  
uel bendeth and brandeth his fire dartes with  
great rage & terror against the magistrates breasts,  
But comfort you, make your yoke pleasant and  
your burth light through the word of truth and  
grace of his holy Spirit, Amen. From Excester the  
last of Febru. Anno Domini. 1576.

Your honors most humble  
Iohn Woolton;



**T** what tyme Flavius Vo  
Aurelianus the piscus in  
Emperour, that Aureliano.  
obstinate enemy Sabellic.  
to right Religi- enead.7.  
on, and the only li.8,  
authoz of y ninth  
rull persecuti-  
on agaynst the  
Christians, was

much molested with conspiracies and rebellions in sundry his Prouinces: hee appointed one Saturninus his Tiesetenant in the Casse Saturninus partes: Whom the inhabitantes of Alexandria for his approued prowes in warre, his wisdom and politike regiment in peace, saluted and proclaimed Emperour after Aurelianus death. Which title and dignitie Saturninus so long and earnestly refused, that the rude people (whom the auntient Prouerbe truly termeth a monster of many heades) altered in a moment their louing affectio into fury, and of faithfull frends became almost mortal foes. For they seeing their good willes vnconsidered, and all provident care ouer them utterly neglected, with an vniuersall and mutinous noyse, cryed kyll him, kyll him, and sha-

B.

king



## An Armour

The care-  
full lyfe of  
princes &  
noble men.

Shaking their weapons threatened presente death. Saturninus thus pressed, or rather oppressed, yeeldeth vnto them: hee assumeth the Scepter and Dyademe, but speaketh vnto them in thys wyse. You knowe not (my deare and louyng companions) the 'combereous and daungerous conditions of Princes and noble men, swordes and pykes hanging ouer their heades, ianelins and dartes euerywhere, their heades vntrustie, their counsellers faythlesse, theyr meales carefull, their sleepes vnquiet, their iourneys troublesome, their expeditions vnlucky, their warres bloudie, their lyfe and yeares discommended. In youth they are thought selfewill: in age men say they dote. You now cary mee into mooste perilous and raging seas, but this is my only solace and comforte, that I shal not make shipwacke alone.

Hee sawe right well by daily experience, that menne guyding the sterne of common wealthes, doe taste in that course and trade of lyfe moze Aloes than sugre: and do suppe vp rather the bitternesse of gaules, than the sweetenesse of honey. For albeit in delicate and riotous fare, in sumptuous and gorgious apparell they abounde and excede, yet they

they haue in the middle of a thousand rockes  
 and quicksandcs, as snares, poysonynges,  
 conspiracyes, Rebeltions, todayne murders  
 and such lyke. And that I maye omittethe  
 open wayes and most playne passages, which  
 all men generallye treade towarde death,  
 and the manifolde casualties and mischaun-  
 ces wherein this seelye lyfe of ours is intrap-  
 ped at noonedaye, whilest wee all are bozne  
 but after one maner, and dye after a thousand:  
 yet especially, the great men of this world do  
 for the moste parte saile in the thicke mist, and  
 darke night, and sodenlye are stricken vnder  
 water themselves in a sounde and heauye  
 sleepe. The storme and tempest sheweth some  
 tokens befoze it aryseth to the biglant hus-  
 bandman, and Shipman. The houses  
 cracke befoze they fall. The smoke signi-  
 fieth the flame folowing. Onlye without  
 any watchworde man destroyeth man. And  
 especially the great and mightie man is sub-  
 iecte to the malicious and enuyous stroke of  
 man: and the nerer the stroke the more close-  
 ly is it kepte. Princes and noble men are most  
 of all other deceyued by such as looke cheereful-  
 ly vppon them, that come humbly to kisse their  
 hands & feete w<sup>th</sup> Al hail, shewing y<sup>e</sup> countenance

Seneca con-  
 trouersariū  
 lib. 7.

Man's lyfe  
 fyckle and  
 variable.

Seneca e-  
 pisto. .17  
 epist. 104.

The noble  
 mans lyfe  
 most vari-  
 able.

## An Armour

flatterers  
no smal de  
cap to no-  
ble men.
 
 of louing men, but hauing the inwarde appe-  
 tites and desires of rauening beastes. Caesar  
 whom neither the stoute Germane, the bolde  
 Britayne, the haucie Spaniarde, the politike  
 Frenchman, neither subtile Egyptian, with  
 warlike weapons were euer able to vanquish  
 in the plaine field, could not auoyd in the Se-  
 nate at Rome, in tyme of peace, the short dag-  
 gers of such faithlesse friendes.

And that I may omit those common spee-  
 ches, that true faith and constant promises can  
 not settle themselves about high estates: The  
 Devil himselfe, when hee spyeth the weapons  
 and wittes of wicked men blunt and dull in  
 such cases as hee hath bin an insatiable murde-  
 rer from the beginning, so then doth hee prac-  
 tise all his olde policies, and attempteth all  
 meanes to cast downe the Magistrates, and  
 with them to ouerthrowe the whole multi-  
 tude. And that those things are mosse true,  
 many woorthye wightes haue approued and  
 confessed, who studying to apply all their en-  
 deuours with commendation and good con-  
 science to execute their callinges, haue seene  
 good meanings and deuises for the most part  
 turned bpside downe. These things caused Ti-  
 berius the Emperour often to call Regiment

Many  
woorthy  
men heere  
of purpose  
refused  
publique  
Regiment



a monstrous beast. **W**hē Pompeius Magnus Pompeius  
magnus. was aduertised by letters sent vnto him from the Senate, that all power and authoritie was conferred from Scylla vnto him by the generall consent of the people, hee sorrowfully smit him selfe vpon the brest, saying thus : Ah troubles and sorowes without end.

Had it not bin better for mee to haue descended of obscure parentes, than thus to bee wasted with publyke cares, to bee vndermined with malice and Enuie, and euer to bee a straunger not only in my owne house, but to my deare and louing wife and children? Of Pompey his iudgement haue byn many excellent men : who being delited with the priuate and quiet life, and wearied with weighty offices in the common wealth, haue most willingly resigned and giuen vp their authoritie.

It is written of Diocletianus Augustus, that Diocletian. of his own electiō he left his dignitie, & refused his Crowne, willing to passe his latter dayes rather in some solitarie place in y<sup>e</sup> countrey, thā in a Palace in the eye (as it were) of a mighty Empire. I am not ignorant what some Autho<sup>r</sup>s reporte of that facte of Diocletianus: but howsoeuer it was, it swarueeth not from this purpose. Dyon in the lyfe of Adrian ma-

## An Armour

Similis.

keth mention of one Similis, who often bled to saye that hee accompted that priuate condition of his which he lead in Campania to be his lyfe: but these other dayes spent in Court he called death and not lyfe. For so soundeth that Epitaphe which hee willed to bee ingraued vpon his Tombe. Here lyeth *Similis* whose name was auntient, but in deede he liued only seuen yeares. The noble man made so small accompt of that his tyme spent in ptease of mightie men, himselfe the chiefe in all honour and dignitie. Xenophon in that dialogue intituled Tyrannus, seemeth of purpose to induce Hiero disputing with Socrates, often repeting and confirming by his owne experience the priuate and meane estate of lyfe: farre to excell the publique calling of officers, and the high condition of noble menne: not only in tranquillitie of mynde and ease of bodie: but oftentymes in competent and laudable wealth and riches.

Hiero.

All these wise men did well perceiue that to exploite weightie affayres, and to guyde the common wealth, is a matter of much moment, entorapped aboue all other kyndes of lyfe in infinite perilles and most desperate and dangerous troubles. The Emperours of  
Rome

Rome haue well confirmed these things, for of  
fourtie of them nexte succeeding Iulius Cæsar,  
scarce ten dyed naturally in their beddes. And  
so much did men shunne that calling, the end  
whereof by experience they often did see to be  
eyther the piercing sworde, or priue poy-  
son, that by coaction or constraint they sup-  
plyed the office. And in these our tymes,  
beyng no doubt the laste and yron age of  
the worlde, wherein all liuing thinges in  
strength and might doe decaye, the firma-  
ment and earth growne olde, and in force  
and power spent, and (as it were) worne out,  
what other thinges see wee than iniqui-  
tie (according to the worde of Christ) to a-  
bunde, and especially disobedience in all de-  
grees almoste to superabunde? The late  
conspiracies, tumultes and bprozes in thys  
our natyue countrey: and the harde harte of  
Adamante not possible to be mollified with-  
out bloude, hath openly displayde a loscenesse  
in discipline, an obliuion of loyalte, & a mon-  
struous contempt of a moste mylde mothers  
meekenesse and mercy. Sathan hath spitte  
out his poyson agaynst the prince and magi-  
strates he hath discharged his great ordinance  
against the Castle of peace and concord. The

Vide Sera-  
pionem &  
Enceliū de  
vi & natura  
Adamantis



## An Armour

sedulitie and great care of the magistrate hath not wanted in watching and warding the same: but vnlesse the lord of heauen and earth had kept this forte, all the keepers had watched in vayne. If he had not bin on our syde, then (as the Prophet sayth) had we bin swallowed by quicke: Then had the swelling waters gone ouer our soule, and we lyke to them that goe downe into the Pitte.

Psa. 127.

124

Psa. 143.

These things deeply weigbed, and oftentimes considered of the noble (for they ought neuer to be forgotten) admonisheth them not only to bee thankfull to God for so miraculous a deliuerance, who hath not given them as a pray vnto their enemies teeth: but moreover teacheth them what protection & defence they ought principally to prouide hereafter in sembable tumults and troubles. The Heathen Magistrate would accompt his chiefe suertie and best defence, to consist in store of money, in great horses, in balliant Souldiers, in great and mightie armies. The Christian Magistrate wil not refuse these externall helpes, but principallye will acknowledge his defence to come from God, & therefore will not feare what man may doe vnto him. The Heathen Magistrate would make flesh his right hand

and

Psal. 124.

Psal. 27. &  
117.

and comforte. The Christian Magistrate will lift vp his eyes vnto the mountaynes, & make the Lorde his ayde and helpe, and will seeke his consolation out of Gods worde. The infallible and present consolation, and the firme fortresse of christian Princes and Magistrates consisteth vppon foure principall pyllers. First of his vocation and calling. Secondly, of the worthe and moste notable promises of God in the scripture, that hee wil bee their helper and defendour. Thirdly, of the honour and obedience, which God seuerely commaundeth to be giuen vnto magistrates. Fourthly, of innumerable examples in holye write: whereby wee see the good Magistrates alwayes to haue bin mayntayned and preserued, and the rebellious and disobediente to haue bin suppressed and punished.

Iere. 7.

Psal. 121.

Psal. 119.

The diuision of this booke.

¶ The first Consolation of the Magistrate in respecte of his calling, and of the dignitie thereof.

## An Armour

**The defini-  
tion of a  
Magistrat**

**The call-  
ing of a  
magistrate  
most an-  
cient.  
Gene. 9.**

**Pitie and  
mercy to=  
ward vn=  
reasonable  
creatures.**

**Plutarchus  
in vita Ca-  
sonis.**

**T**he Magistrate is a person ordeyned and  
instituted of God himselte, both to bee  
a maynteyner and defendour of the  
firste Table, wherein those thynges are  
especiallly comprehended, whiche appertaine  
to the worshipping of God: and also to be a  
keeper and preseruer of the second Table, con-  
teyning externall disciplyne, and obedience in  
humane societie: and to be gods Liefetenant,  
sounding the voyce of the lawe Mozall, guy-  
ding his subiectes according to the same. And  
as this ordinance is of God: so hath it byn of  
most auntient tyme. For in Noha his dayes  
immediatly after the flood when God gaue  
leauē to mortall men to kill liuing creatures  
for their fode and sustentation, he forbad them  
to eate beastes being yet aliue in their blood,  
as Wolues deuour lambes, and as the Gri-  
phon renteth doves, least men abusing such li-  
bertie, might in tyme being fleshed (as it wer)  
in crueltie, kill one another, and shed mannes  
blood. The liuing Lorde requireth a kinde of  
pittie and mercy towards creatures, albeit vn-  
reasonable: not to deale with them as with  
insensible things: wherein Cato Censorius is  
iustly reprehended of Plutarch, who without  
all humanitie solde his bondmen, now olde  
and



and altogether wasted in his service . God therefore thundereth a seuerer intermination or threatning, saying, whoso sheddeth mannes blood, by man shall his blood be shed. For in the Image of God hath he made man . In which wordes of the Lord we see the institution of a Magistrate, to the end he should succour and defend the poore and innocent from iniurie and byolence, and correct and punish the transgressours for their faults and offences.

In tymes paste, Kings and rulers therefore considering not only the antiquitie, but also the dignitie of their calling to be of God, haue in their stiles bried this Phrase.

The wordes  
the stile of  
princes.

N. By the grace of God King.

Acknowledging that all preeminence of

Ps. 82.

Maiestie, authoritie, and power of Emperours, Kings, Princes, and of all other Magistrates and officers whatsoever are given and conferred by God himselfe. Which cogitation is verie profitable, not onlie to repress the insolencie and hautesse of mynde, which commonly accompanieth dignitie and authoritie, being very pernicious in all regiment: but also much furthereth to the better administration and discharge of their calling in the feare of God . For as they see and understand

Meanes  
whereby  
mightie men  
are stayed,  
from arrogancie.

## An Armoure

stand themselves appointed in their places and degrees by God: even so are they seriously put in mynd that they must yelde an accompte of all their doings to him: and therefore they will endeavour with all their power & strength to obey and serue him with all feare and reuerence, according to the saying of the King and Prophet: Be wise now therefore yee Kings, be learned ye iudges of the earth. Serue the Lord in feare, and reioyce in trembling.

The great  
estimation  
of magis-  
trates a-  
mongst the  
Heathen.

Now as we learne the worthinesse of this calling by the light of Gods worde: so may we see the same in the Gentiles, following the light of most worthy titles and names: as the Persians who both called their Kings Gods, and lying prostrate before them, signified an opinion of their royall myndes and maiestie. Afterward the Grecians, excelling in all science and learning, called their Princes Pastors or feeders of the people: with which name excellent Homere hath celebrated worthy Agamemnon. Mynander aptly and briefly calleth a King The liuely Image of God. Albeit that saying seemeth to bee drawn out of Hesiodus an auncient Poet, who numbred noble & vertuous Princes amongst the Gods, attributing vnto them after this life a kinde of  
diuine

diuine power ouer mortall men. Which opi-  
 nion was afterward receiued both of the Gre-  
 cians and Romaines: as it is most euident to  
 them that obserue their languages. For as a-  
 mongst the Romaines all such as were trans-  
 lated for their noble actes, amongst the num-  
 ber of the Gods, were called Indigetes, as  
 if you woulde saye: dwelling with the  
 Gods. So the Atheniensians named suche  
 worthe wightes Iupiters, sonnes of God, en-  
 ioying beauen as it were by right of inheri-  
 tance. But in proces of tyme, the Romaines  
 most honorably termed their Emperours and  
 nobles, Fathers of their countrey, and added  
 the names of Royaltie and Maiestie. And fi-  
 nally, accompting such speeches not answer-  
 able to their great enterprizes and exploits, they  
 crected vnto them Images, Altars, Chappels,  
 Churches, Holidayes, and Sacrifices. Which  
 doings if you trie by the touchstone of true  
 religion, I confesse they will appeare drossie,  
 and be founde blame worthy. Yet I say, by  
 some sparke or glimse of nature, or by some  
 celestial inspiration, they reuerenced nexte and  
 immediatly vnder God the creator of things,  
 and somdeale adored the Magistrates. These  
 examples must needes please all suche as doe  
 not



## An Armour

not barbarously reiecte the light of nature, and the Ladie of man, Reason (I meane) and understanding.

Christ al-  
lureth the  
office of a  
magistrate

Math. 22 .

Math. 17 .

Luk. 2.

But most pithie perswasions & comfortable consolations are drawen out of the welles of living water, not only quenching mens dyre and thirstie affections in this lyfe, but springing to life euerlasting. Almighty God therefore in the regiment and policie of his owne people the Israelites, after their entrance into the lande of Promise, first appoynted Iudges, and then Kinges, vnto whome hee made the common people subiecte. which authoritie and secular power of Magistrates Christ himselfe and the Apostles haue allowed and confirmed. The answer of Christ touching paying of Tribute, euen to a Heathen Magistrate is most euident. Giue (saith he) to Cæsar those things that belong to Cæsar : and vnto God those things that belong to God. Which precepte Christ himselfe fulfilled in paying Tribute. The blessed mother of Christ Marie the birgine accompanied with Ioseph, wente to Bethleem to bee taxed among other Citizens and subiectes. The speeche of Christ to one of his company caryeth weight with it : Put vppe thy swoorde in his place, for all that take

take the sword, shall perish with the sword. Math. 26.

In which sentence wee see the power of the Secular sword allowed, hauing annexed vnto it ordinarie and lawfull correction and punishment, whereby priuate murders and other offences may be stayde and letted. It followeth then of the premises, that this condition of lyfe, is holpe and acceptable to God, whereby the disobedient are hydeled, and the innocent maynteyned and conserued. Sainte Paul the chosen vessel, enlargeth and expoundeth the wordes of his maister: Let every soule be subiecte vnto the highe powers: for there is no power but of God: and the powers that bee, are ordeyned of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receyue to them selues iudgement: for Princes are not to bee feared for good workes but for euill. Wilt thou then bee without feare of the power? doe well, and so shalt thou haue prayse of the same, for hee is the minister of God for thy wealth, but if thou doe euill, feare, for he beareth not the sword for naught: for he is the minister of god to take vengeance on him that doeth euill. Wherefore you must be

Rom. 13.

## An Armour

be subiect not bicause of wzath onelye, but also  
for conscience sake. For for this cause ye pay  
also Tribute, for they are Gods minisslers, ap=  
plying themselves for the same thing. In this  
place the holie ghoſt calleth thre tymes the  
Magistrate by the name of Gods minister.  
And is not this a true, a ſtedfaſt, and an excel=  
lent comforte? Is not the great and heauie  
burden of Magiſtrates made lighte? Is not  
their penſiue myndes and carefull care ealed  
and relieued?

A magiſ=  
trate exe=  
cuting his  
calling  
doth God  
good ſer=  
uice.

In tymes of darkneſſe none were thought  
to ſerue God, but ſuch as went into the church  
to heare mattins and maſſe. But S. Paul the  
organe and inſtrument of God, teacheth that  
a Magiſtrate ſitting in iudgement, hearing  
pleas, examining cauſes, ſuccoring the wid=  
dow and orphane, and pronouncing ſentence  
according to iuſtice and equitie, doth God  
true and faithfull ſervice. Wherefore albeit  
many griefes, cares, ſorowes, calamities, and  
incommodities doe accomber this lyfe, doe  
waſte and conſume them, yet haue they this  
conſolation: I execute this my condition and  
eſtate by Gods ordinance and calling, whi=  
ther therefore God prolong or ſhorten my  
dayes, it forceth not. I lyue and dye in that  
function



function whiche is acceptable vnto God. And God surely doth not onely gouerne their eternall doings, but boweth & inclineth they harts and deuises after his will and pleasure, according to the saying of the most prudente Salomon, The Kings hart is in the hande of the Lord, as the riuers of water, he turneth it whether soeuer it pleaseh him. Thus you see with what waightie words the spirit of God extollet their callings, and that not withoute vrgent causes. For if we take away the Magistrate, or wilfully violate their sacred authoritie, we take the sunne out of the world, we abandon truth and peace, we make the whole earth a denne of theues.

God directeth the Princes hart.

Prou. 21.

## CHAP. 2.

The seconde consolation, drawen from Gods manifolde promises, to help and defende the Magistrate.



If Princes or Magistrates dyd tumultuouse and tumble in their regiment without Gods speciall help and prouidence, no maruell it were, if the thought and care

Gods speciall prouidence ouer the Prince and Magistrate.

C.

of

## An Armour

God by his  
holy Angels,  
defendeth the  
magistrates.  
Dan. 10. & 12.

of one day, did utterly overwhelme and oppress them. But therefore haue they an unspeakable solace, that God both conferreth dominion and rule at his owne pleasure, and also directeth and guideth them accordingly, using them only as externall instruments. And his exceeding greate loue is most euident toward them, in that to every Magistrate and Prince in their dominions, he appointeth speciall Angels to defende, strengthen, and conserue them. Wherof we haue an example in y<sup>e</sup> Prophet Daniel, where mention is made, that the Angell Michaell stood on the Israelites side against their enimies. It were impertinent to this matter, to alledge mens opinions of Angels, wherein there is some diuersitie. But this is truely gathered, that as the wicked fiende Beelzebub, sendeth legions of Diuels into Princes palaces to stirre vp seditions, and to bring in al kind of calamities: so Gods Angel pitcheth his camp round about them, and if they feare God, they haue alwayes more number with them than against them, to shield them from the darts of Sathans Souldiers, and to brydle their malice and furie.

The Philosophers, into whom nature poured viuacitie and sharpnesse of wit, did see that  
monar

monarchies and kingdoms could not continue by humane policie, & were conſtreyned to confeſſe, that by Gods providence kings & kingdomes were maintained & defended. The Fathers of the firſt age amongſt y<sup>e</sup> Gentiles, beſed firſt before they went to the Election of their prince, to offer ſacrifice to their gods, & crowne him King, who by Oracle was pronounced moſt meete to y<sup>e</sup> office, wherein they haue opened their minds in this matter: verily, y<sup>e</sup> without gods help, they are able to accompliſh nothing: again, y<sup>e</sup> through his help, they are able to do all things. Wh<sup>er</sup> Samnius y<sup>e</sup> Philoſopher of Egypt ſheweth how Great Alexander went to offer ſacrifice unto Iupiter of Ammon in Egypt, (whereat many men marvelled) he answered wel, That al men were vnder Gods hand and power: but to rule (ſith he) and to be a prince, is the higheſt and greateſt benefite. He added moreover, that God was a parent generally vnto al mē, but that he ſpecially adopted vnto himſelf as his moſt louing child, y<sup>e</sup> princes & magiſtrats. And certain it is, y<sup>e</sup> many, who haue bin caſt out by their parentes or kinſfolke, as it were an vntimely fruite, haue bin by Gods ſingular providence preſerued, yea being obieſted to Beaſtes, haue bin of brute

The manner of the olde world, in electing magiſtrates.

Speciall examples of Gods providence.



## An Armour

beastes nourished, and at last became greate Princes, and Lords of the world. We reade in histories, that Romulus was nourished of a Wolfe: Cyrus of a Bitche: Abidus of a Doe: Hiero of Bees, that brought hony into hys Uppes: And finally, that I may not omit king David, who in his yong yeeres was a refuse among his brethren in his fathers house: how wonderfully was he preserved from the mouth of the Lion and Beare: how miraculously was the yong Babe Moses taken out of the deepe waters, and appointed to leade the children of Israell through the redde Sea. Such ensamples bothe prophane and diuine, (if they are to be called prophane, that minister to good matter,) do playnely declare, that such as are ordeyned to be Princes and Rulers, are euen from the houre of their birth, receyued into Gods tutele and protection.

The summe and effect thereof consisteth in this, that the Magistrate haue onely and alwayes before his eyes, Gods prouidence and mercy in his sonne Christ: so shall he and all his businesse, be farre from perill and danger, and safely stand without all compasse of gunshot. Let him remember Gods earnest promise to the Israelites, obeying his com-  
maunde-

**maundements.** If thou hearken vnto my **Exod. 23.**  
 voyce, and do all that I speake, then I will bee  
 an enimie vnto thy enimies, and will afflict  
 them that afflict thee. If bee feare **God in** **The Magi-**  
**deede,** this notable promise will more encou- **strate that**  
 rage him, than all Castles, Towres, muniti- **setteth God**  
 ons and Armies. For if God will be an eni- **before hys**  
 mie vnto their enimies, let their aduersaries **eyes, cannot**  
 deuise, imagine, conspire, and bend all force a- **perish.**  
 gainst the Magistrate, they cannot preuaile,  
 they cannot vndermine or supplant them, so  
 long as God defendeth the Magistrate, and  
 fighteth against their enimies. How is it pos-  
 sible, that the one shoulde preuaile, and the o-  
 ther perish? Dauid hauing approued the trueth  
 of Gods promise in him selfe, farre aboue hys  
 expectation, bettereth this sentence: I will loue **Psal. 18.**  
 thee deereley O Lord my strength: The Lord  
 is my rocke and my fortresse, and he that de-  
 lyuereth me, my God and my strength, in  
 him will I trust, my shield, the borne also of  
 my saluation, and my refuge. And agayne:  
 Thou diddest cause thy Iudgemente to bee **Psal. 76.**  
 heard from Heauen, therefore the Earthe fea-  
 red, and was still. When thou O God arose  
 to iudgement to all the meeke of the worlde.  
 The worthy Captayne Iohua called to rule  
 C. liij. and

## An Armour

Iosu. I.

The Prince  
and Magi-  
strate ought  
to read Gods  
booke.

and conduct Israel into the lande of Promise,  
receyvethe most heavenly encouragements at  
Gods mouth, speaking vnto him in this wise:  
There shall not be a man able to withstande  
thee all the dayes of thy lyfe. As I was with  
Moses so will I be with thee, I will not leaue  
nor forsake thee. Let not this Booke of y<sup>e</sup> law  
departe out of thy mouth, but meditate there-  
in day and night. Haue not I commaunded  
thee to be strong and of a good courage? feare  
not, for I the Lord thy God will be with thee  
whithersoever thou goest. These wordes are  
mightie and ardent, which all Princes & ma-  
gistrates ought to apprebende and bolde fast.  
They were withoute doubt writtten to this  
ende, that all such as continue in Gods feare,  
might knowe wherevnto to trust. For what-  
soeuer things are writtten afore time, are writ-  
ten for our learning, that wee through paci-  
ence and comforte of the Scriptures myghte  
haue hope. Whensoeuer then, any Prince or  
Magistrate will make Gods word his chiefe  
solace and treasure, will loue and feare God,  
and trust in his grace and mercie: he shall  
haue God his righte arme, his buckler and  
shield, his patrone and defender, that hee may  
quietly and safely lay him downe to sleepe  
and



and take his rest, for that the Lorde of heauen Psal. 4.  
and earth susteyneth him. And therein obserue  
and diligently recorde the often repetition of  
these wordes, Be strong, and of good courage. Courage and  
If he had bin a milkesoppe and faint hearted boldnesse com-  
in his office, he coulde not haue serued God, mendable in  
nor executed his calling, nor prouided for his Princes.  
army. This example, if y<sup>e</sup> mightie would fo-  
low, they shuld not be so easily cōfounded, they  
shoulde not hazarde and make shipwacke of  
their fame, honoz, and dignitie.

We see worldly Princes onely or princi- The chiefe  
pally to depende vpon their wisdom, strength, comfort of  
and riches (ignorant as it shoulde appeare, that carnal Prin-  
all Potentates are by Gods Providence ad- ces.  
uanced and set vp, and by his hand displaced  
and pulled downe) For preferment is neyther  
from the East nor from the West, nor from Psal. 75.  
the South: but God is the Judge, he maketh  
lowe, and he maketh high. Such men there-  
fore leaning to suche brittle and weake posts,  
are wounded vpon the splinters and shiuers,  
their fall and ruine is great, their shame and  
ignomie is greater, y<sup>e</sup> triūph of their enemies  
is greatest of all.

That noble and Godly Prince Dauid, Dauid.  
may be a liuely example and spectacle vnto

## An Armour

Psal. 37.

Psal. 27.

all Christian Magistrates. For being rich and mightie, yet hee accounted the promises of the Lord, and confidence in the living God to be his principall Armour. The saluation of the righteous men that be of the Lord: he shall be their help in time of trouble, for the Lord shall help them and deliuer them: he shall deliuer them from the wicked, and shall saue them, bycause they trust in him. And agayne, at such time as he was to be annointed King, and to assume that great office and charge, he comforteth him selfe in the holy Ghost after this manner. The Lord is my light and my saluation, whome shall I feare? the Lord is the strength of my life, of whome shall I bee afrayde? When the wicked, enen my enemies and my foes came vpon me to cate my flesh, they stumbled and fell. Though an host pitched agaynst me, mine hart shoulde not be afrayd. Though warre be raised agaynst mee, I will trust in this. One thing haue I desired of the Lord, that I will require, euen that I may dwell in the house of the Lord all the dayes of my life, to beholde the beautie of the Lord, and to visite his temple. For in the time of trouble he shall hide me in his Tabernacle, in the secret place of his Pavilion shall he hide me,

me, and set me vpon a Rocke. What neede many authorities in so cleare a case? You see euidently, that God withstandeth and resisteth the most puissant and fierce enemies of hys Magistrates, that he promisseth to coole theyr courage, to mitigate their madnesse, and to repressse their rage. Agayn, that what commoditie and ornament soeuer may beautifie their calling: God giueth and graunteth farre above their expectation.

Which wonderful loue and mercie of God, for that some Nemroth, and mightie men of this worlde, being as it were drunken with their so prosperous successes, haue not acknowledged, they haue at the last bin made seruile slaues, too obiect, and cruel rascalles: and being a little before baught by as Lions, haue bin for their vnthankfulnesse throwne downe, theyr honoz layd in the dust: and them selues haue layne in the way like dead Dogges. Wherefore these considerations ought alwayes to be in the eyes and mindes of Princes and magistrates, that they may feare and reuerence God, and repose their confidence rather in his maiestie, thā in outward power & strength. For to what purpose are expert Captaynes and Souldiers, Armies well ordered, store of

The miserable ende of such as haue not acknowledged theyr power from God.



## An Armour

We ought  
not to trust in  
mans strength.  
Judeth. 2. & 7  
Leagues and  
truces with  
wicked and  
godlesse prin-  
ces haue enu-  
enues.

Judi. 7. & 8.

all munition, plentie of victuall. Are not all these lost in a momente? and euen as wee doe cut downe greene grasse, so the God of heauē confoundeth all the glorie of warre & of battell. What a huge power had Holofernes at the siege of Bethulia, what policie and counsaile was vsed to stoppe the water from them, so to inforce them to yeelde theyr Citie? yet how easily did God destroy and scatter suche a Captayne, suche an Armie, so many engines of warre by the hand of a woman? What shall we say of so many kings as were linked together agaynst Iosua, and so many nations against the onely Israelites in the time of Gideon and others? Who would not haue perswaded him selfe of his good successe? And who would not haue exhorted the Israelites to yeelde them selues, especially if they had compared armour to armour, ancients to ancients, men to men, countrey to countrey. But how foolish and fondly did they triumph before the victorie? Let Princes and Magistrates ceasse, let them ceasse (I saye) to fire theyr hartes in Castels, Fortes, Captaynes, Armies, monie, or any lyke thing, whiche worldlings haue in price and only esteeme. Let them rather consider the terrible threats

of

of God, left in this worlde, whereby men are  
drawen from fragile to firme things, from  
flesh to spirit, from mā to God. God speaketh  
by the mouth of Esay: Wo vnto them that  
goe downe into Egypt for help and stay vpon  
horses, and trust in charets, bycause they are  
many, and in horsemen, bycause they are very  
strong: but they looke not to the holy one of  
Israell, nor seeke vnto the Lorde: for when the  
Lorde shall streche out his hande, the helper  
shall fall, and they shall altogether fayle.

Esa. 50. & 31.

Dauid speaketh in lyke manner. The Kyng  
is not saued by the multitude of an host, nei-  
ther is the mighty man deliuered by greates  
strength.

Psal. 33.

A horse is a bayne help and shall not deli-  
uer any by his great strength. Beholde, the  
eye of the Lorde is vppon them that feare  
him and trust in his mercie, to deliuer theyr  
soules from death, and to preserve them in  
famine. In these wordes, the spirite of  
G D comprehendeth all suche things, as  
menne make accompt of to atchieue waigh-  
tie affayres: yet they so paynte them out  
with significant tearmes, that if all world-  
ly might were knitte together, you maye  
not ascribe victory vnto them, for that  
they

## An Armour

they shall vanishe away like smoke, and bee scattered like chaffe before the face of the wind in the day of battell.

It is the Lord alone then at whose hande wee must aske counsaile. It is the Lorde that when man determineth prosperitie, in pulling backe his hand sendeth aduersitie. And agayne, it is he alone, that when men haue heauinesse in the euening, sendeth ioy in the morning, and deliuereth them out of all distresse.

**Psal. 30.  
Psal. 107.**

**How farre  
policie and  
humane po-  
wer is to be  
folowed.**

**I** Woulde not haue any to gather hereof, that I reiect the foresight and prudent policie of the Magistrates: for no man (but he that is starke madde) wold haue them so witlesse, that as the superstitious Jewes would not take armour vpon them for their necessarie defence on the Sabbath day, so that Princes should cast away lawfull meanes to defend them selues. But I vize this to my poore habilitie, that they first seeke help at Gods hand, and then mans lawfull ayde, which whē they haue on euery side well furnished themselves withall, euen then I exhorde them also to depend totally vppon God. And I woulde not haue



haue them dull or slouthfull : for albeit God  
 do without intermission care and labour for  
 them : yet they ought to be workers withall  
 (if I may so speake) and folow him shewing  
 them the way : and if any want by humane  
 imperfection, I woulde haue them to solace  
 them selues in the perfection of God. For as  
 in maladies and sicknesse of our bodies, we  
 go vnto the Physitian to recouer health: Euen  
 so it is fitte and conuenient in some times and  
 seasons to haue in readinesse munimentes of  
 warre to withstand our enemies. God is not  
 pleased with carelesnesse : he is tempted and  
 displeased with negligence in all conditions  
 and callings. The conflict of Christ with the  
 Deuill in the wilderness teacheth vs not to  
 be idle. And the wise man Syrach sayeth, he  
 that loueth danger shall perish therein. They  
 must therefore bend all their force to saue and  
 preserue their charge. They ought to approue  
 all good meanes and vse all honest consultati-  
 ons, to ordeyne profitable and commodious  
 things for the common wealth. But this  
 caution ought alwayes to be obserued: that  
 they doe not make the Lady the handmayde,  
 and the handmayde the Lady, but that they  
 make the Lorde their Hootanker : that they so  
 prouide

Preparation  
 for warre  
 necessarie.

Math. 4.

Syrach.

## An Armour

Exod. 14.  
Pharao.

Eugenius.  
Arbogastus.

Munition:  
Without Re-  
ligion, destru-  
ction.

Theodosius.

A miracle.

providē artillarie and engins of warre; that the Lorde may be the moderatour and directoz of the same, otherwise without God, weapons will worke their owne woundes, and strength will be their confusion. Proud Pharao folowed the Israelites with so mighty an Army, that the hearts of the Israelites melted with feare, but God was against him, who strooke his shoulders with a suddayne terrour, and unpinned the Charret wheeles, and tooke them away with so mighty and miraculous a bande, that the Egyptians cried, we will flie, we will flie, for the Lord fighteth for Israel.

When the two Tyrantes Eugenius and Arbogastus endeoured after the example of Iulianus the Apostata, to reduce the superstition of the Gentiles into Europe, and were furnished with many thousandes of bloody Paganims, that Theodosius the Emperour himselfe was stricken with feare and horror at their blinde, he himselfe spent al the night in prayer, and receyued comforte in a vision of good event. The day following, the battayle was ioyned; in the first charge, many of Theodosius souldiers were put to flight, the Emperour being in a great agonie of mind, fallett flat vpon the ground, he ligheth and groneth

in

in his soule, he perceith the heauens with pray-  
 er, he is heard of God, who raising a mighty  
 strong wind, blowing toward the face of the  
 Tirants, which violently turned backe againe  
 the arrowes and dartes sent from the infidels  
 host into their owne harts and bowels. And  
 finally, God with his elementes fighting a-  
 gainst them, put them to most horrible shame  
 and confusion. For Eugenius falling vppon  
 his knees before the Emperoure to obtayne  
 mercie, had his head cut off by Theodosius  
 Souldiours, beyng in some rage, and Arbo-  
 gastus the authoz of that calamitie and blood-  
 shed, after he had fledde two dayes and sawe  
 no hope of life, he fell (lyke vnto Saul) vppon  
 his sword, and powred out his blood. Of this  
 miraculous victorie writeth the Poet Clau-  
 dianus.

Secrates lib.  
 5. cap. 24.

*O nimium dilecte deo, cui militat ether,  
 Et coniurati veniunt ad classica venti.*

Whosoever therefore can say truly of them-  
 selues, Some trust in Chariots, and some in  
 Horses, but wee will remember the name of  
 the Lord: may be bold to say that whiche so-  
 loweth in y<sup>e</sup> Psalm: They are brought down  
 and fallen, but we are risen and stand vpright.

But



## An Armour

A difference  
betweene  
humane and  
diuine help.

Psal. 17.

But that the difference betwene diuine and humane help may be moze luculent, I thought it conuenient to adioyne the speeche of David uttered at what time he marched against monstrous Goliath the Philistine. For out of the wordes of that most renowned captaine and champion, this diuersitie will appeare. Thou (sayth David) comest vnto me with a sword, and with a speare, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the hoste of Israell, whome thou raylest vpon. This day shall the Lord close thee in my hande, and I shall smite thee, and take thy head from thee, and I will giue the carcases of the host of the Philistines this day vnto the foules of the heauens, and to the beastes of the earth, that all the world may know that Israell had a God: and that all this assemblie may know, that the Lord saueth not with sword nor with speare, for the battayle is the Lordes, and he will giue you into oure handes. Suche was the voyce and hearte of David, wherein his inuincible faith is euident to haue done moze wondrous things thā either his enemies or his own coureyemen wer able to doe wyth policie or armour. Surely this notable courage in y<sup>e</sup> name of y<sup>e</sup> liuing Lord  
might

might happely seeme in the eyes of carnall men, to be rashnesse and not boldnesse, foolishnesse and not wisdome, that a dwarfie would fight with a Gyant, a boye with a man of flourishing age, vnarmed against one wel armed, ignorant of war against an old beaten souldier, a shephook & a sling, against a spear, sword and shield. And yet the victorie fell to this vnlikely side: suche an approued cote armour is Gods name, which all men ought to accompt their chiefe poste and pillar, their haueu & sure anker. Achior Captayne of the sonnes of Ammon, in that his notable oration before Holofernes confirmeth, that the Jewes whilest they sinned not before their God, prospered against their puissant enimyes euery where, not with bowes, sword or shilde: for it was the Lord that with his miracles and wonders fought for them, and gaue them victorie in the day of battayle. Therefore to conclude this place, you playnly see that Princes & Magistrates ought not only to be builed in prouyding humayne helpe, but their principall care ought to bee in seruing the Lord, in obeying his worde, and fearing his holy name: so may they safely settle and grounde themselves vppon gods most comfortable promises, which he can and will

Judeth. 5.  
and. 6.

D.

per.

## An Armour

**Psal. 145.**

performe, bothe bicause hee is able, and moſte of all power and might : and alſo is louing and mercifull, and will fulfill the deſires of them that feare him and call vppon him faithfully.

The thirde Conſolation is in the great loue and fauour of God toward the Magiſtrate, commaunding his people moſt ſeuerely to reuerence and obey them.

**Rom. 13.**

**A**s by a ſecrete inſpiration and inwarde motion of nature we are taught to loue and reuerence our parentes : euen ſo by the ſame wee are induced to obey and honour the Magiſtrates. And as God doth reuenge with moſt ſharpe puniſhementes the wilfull ſuborneneſſe of the one, ſo doeth he neuer holde guiltleſſe the diſobedience of the other : and therefore hee giueth a ſerious and ſeuere precept, by his cleere and choſen beſtell Saint Paul, that men ſhould giue to the higher powers, tribute, feare, and honour, calling them by the name of his officers or miniſters : by whole hande as he doeth puniſhe the wicked, ſo doth he cheriſh and defende the good and innocent.

Which



Which title giuen by God, maketh them more noble and renowned than their robes and ornaments of silkes, purple, silver, gold or pretious stones: yea if you put together all dignitie of the earth, all these will not so auance a Magistrate, as one shorte title giuen him by God. David bleth a lyke still, saying: God standeth in the assembly of Gods, hee iudgeth amongst Gods. Heere the heauenly Prophet calleth them Gods, which name so high and full of maiestie they haue, by reason of their office and ministration which they execute in Gods roome heere in earth, in doing of iudgement and iustice, in punishing sinne and iniquitie, in comfortyng the widdowes and fatherlesse, in defending the vertuous and innocent. And in another place: Thou shalt not rayle vppon the Goddes, neyther speake euill of the rulers of the people. Heere Sainte Hierome translateth Elohims Dijs, in englishe Gods, bicause of the workes annexed (as is aforesayde) executeth to their office and calling. Nowe to omitte in Gods sight howe pretious and deare the magistrats are: let vs weigh the ineuitable necessitie, and vspeakable commoditie of the higher powers bring to mortal man, which we may

Magistrats called Gods in the scripture.

Psal. 82.

Exo. 22.

The necessitie and commoditie of the magistrat.

D. ij.

gather

## An Armour

Isai. cap. 3.

The mis-  
erable estate  
of countres  
in the de-  
fect of ma-  
gistrates.

*Proverbs.*

Isai. 3.

gather from gods mouth, who threatning un-  
to the Jewes subuersion and destruction of  
themselves and their Citie, speaketh in thys  
wise. The Lord of hostes will take away from  
Ierusalem & from Iuda the stay & strength,  
euen all the stay of bread, and all the stay of  
water. The strong man and the man of war,  
the Judge and the Prophete, the prudent and  
the aged : The Captayne of fittie and the ho-  
norable, and the counsellor, and the cunning  
artificer, and the eloquent man . And I will  
appoynt childzen to be their Princes, & babes  
shall rule ouer them. You see that when good  
rulers and counsellors doe wante in common  
wealthes, in steede of loye there ariseth sorow,  
in steede of charitie discorde, in stead of peace  
warre, in steade of prosperitie, all miserie and  
calamitie. For, to take away the Magistrate,  
is euen as you would take the expert shipma-  
ster out of the ship, or as you would set wyld  
horses to drawe a Charet without a guyde.  
Whereof the one runneth headelong vppon  
rockes and quicksand: the other ouerturneth  
all, not without extreme perill and daunger  
to themselves. For in such seasons and tempest  
the wordes of the same Prophet are alwayes  
verified. The people shalbe oppressed one of an  
other,

other, and euery one by his neighbour: the children that presume against the auntient, and the vyle against the honorable: when euery one shall take hold of his brother of the house of his father &c. And for that without Magistrates, no societie and felowship can stand amongst men, seeing by the infection of the deuill, all are readie and inclined to offer iniuries and wronges, and to commit detestable and abominable actes, the will of almighty God is, that we should not only honour them, but also most earnestly pray for their long & happy continuance, by whose meane we are shielded from woe and misery: Who (as Plutarch writeth) doe partly distribute gods gifts, and partly conserue them amongst men, standing alwayes as King Alfonsus was wont to say Alfonsus. in defence of the lawe and people, watching alwaye for the peace and safetie of the same. Hereof wee haue president in the worthe letters of Hieremie the Prophet, set to the Jewes Hierc. 29. who were led captiues for their sinnes and iniquities from Ierusalem into Babilon by the hand of Nabuchodonozer. Seeke (saith God) the prosperitie of the Citie, whether I haue caused you to be caried away captiues, and pray vnto the Lord for it, for in the peace ther-



## An Armour

Prayer for  
the magi-  
strate.

1. Tim. 2.

Tertulia-  
nus apolo.  
cap. 30.

of you shall haue peace . Sainte Paul in el-  
fect giueth lyke precept to his people and con-  
gregation, saying: I exhort therefore, that first  
of all supplications, prayers, intercessions,  
and giuing of thanks bee made for all men:  
for Kings and for all that bee in authoritie,  
that wee maye leade a quyet and a peaceable  
way of life, in all godlinesse and honestie: For  
this is good and acceptable in the sight of God  
our sauour. These and such lyke places may  
worthely and in deede comfort and staye the  
mynde of Princes: for they doe argue and  
giue a firme and an infallible document, the  
liuing Lorde to haue a singular prouidence  
ouer rulers and gouernours . Tertullian de-  
clareth how earnestly the Primatiue Church  
prayed for their Princes in these words: Wee  
Christians cast vp our eyes to heaue, our hands  
spred abroad, bicause they are cleane: our heads  
vncouered, bicause we are not ashamed: with-  
out any monitoz, bicause wee praye from the  
bottom of our heartes, and doe make interces-  
sion vnto God for all Emperours, y it would  
please his maiestie to giue vnto them long life,  
sure palace, trustie honest subiectes, quiet regi-  
ment, and in fine, all good things that maye  
come to man. There is extante a paterne and  
example of perfitte prayer for Princes, indy-  
ted

ted by the holy ghost, and penned by his principall secretarie Dauid throughout the twentie Psalme, with an assured promise that God will heare such prayers: which Psalme I with all noble men to make familiar vnto them.

Psal. 10.

Now albeit in these words of God already produced, sufficient might seeme to be uttered for the authoritie and consolation of Princes: yet the almighty Lorde not satisfied therewithall, proceedeth in restreyning subjects in clauderous speeches & cursed thoughtes against their Magistrates.

Euill thoughtes against the magistrats forbidden.

Thou shalte not rayle vppon the Iudges, neither speake euill of the ruler of the people.

Exo 22.

Which precept Salomon the wyldest that euer was or shal bee, expoundeth at large in thys wyse. Curse not the King, no not in thy thought, neither curse the rich in thy bedchamber:

1. Reg. 3.  
Ecclesi. 10.

for the birds of heauen shal carie thy voice, & y<sup>e</sup> which hath wings shal declare y<sup>e</sup> matter.

Then for y<sup>e</sup> most part think their loyalty well discharged if they shew not disobedience externally: neither doe they accompt it any offence if their hartes boyle with rancor and malice.

But Salomon saith, y<sup>e</sup> matter is far otherwise, shewing true and faithfull obedience to consist not only in the hand, but also in the harte: wee haue a comon saying (thought is free) but that

D. iij.

hath

## An Armour

Ibicus.

hath force before men only. For as mens senses are so dull that they can not smell such things inclosed so deeply in the moste hid places of man: yet the breath and vnswayre smell of them pcreeth the cloudes, and ascendeth vp before the maiestie of God, for so muche are imported in Salomons words, That which hath wings shall declare the matter. The sentence of Ibicus approueth this sentence. When Ibicus fell into the handes of theues, and perceiued that they would cruelly murder him, and saw no man present to reskewe him: he happened to see a company of Cranes flying ouer their heads, who casting vp his eyes and hāds most lamentably and earnestly, prayed them not to suffer his death vnreruenged. The theues secretly laughed at that his playnte, thinking it vnpossible that euer the Cranes should bring to light that haynous facte and offence. But not long after, it happened two of these murderers to sitte on a benche in the Citie, when Cranes flying with a noyse that way, one of them sayde to his felowe scoffingly, Beholde the reuengers of Ibicus: which wordes one or two sitting by (who hartely loued the man for his singular learning & vertue) ouerharde, and conceyning some suspicion, caused these

two

two



two felowes to be apprehended and impriso-  
ned, and lastly with tormentes to be exami-  
ned: whereby the cruell murder was disclo-  
sed, and they according to good Ibycus prayer  
condemned and executed: Heere Salomons  
wordes had their working, That which hath  
wings shall declare the matter. The wise king  
did well vnderstand, and wee doe feele by our  
selues, that Nature being our parent, or rather  
our stepdame, hath poured into mankynd such  
filthy froth and drouisie dregges, that wee doe  
not only iudge sinisterlie of others: but are te-  
diously & maliciously bent to our superiours:  
and out of those the sinckes and puddelles, the  
raging floudes of murmuring and blasphem-  
ing, of sedition and rebellion, doe gush and  
breake. Salomon therefore sheweth the duties  
of honest and faithfull subiectes, namely, that  
as often as they see any seditious Absolon, or  
skornefull Caine, or rayling Semei, that then  
they should be as it were deasse, dumbe and  
blinde, that they should bydle their carnal in-  
clinations, that they should giue no credite to  
rumours and tales, that they should not con-  
ceiue any euill of Princes and rulers: but if  
they happely heare or see any spotted in them,  
to couer them with the cloke of ignorance and

## An Armour

patience.

It consequently foloweth of the premises, that whether it be Nabuchodonozor, Zedechias, or Ezechias, that doe rule and gouerne, and to what exigent so euer the people are brought in ciuill causes, they maye not by anye meanes practise sleights, deceites, seditiō or rebellio against their prince: al wayes are rather to be attempted, thā those venemous ointments & plaisters, which y bulgare soyt haue in redinessse, & wherewith they are delited. And surely such rashe & raging counsel, such firebrands of sedition and rebellion, proceede not of any heroicall spirit & courage, but are kindled & set on fyre by y furoz of y deuil, utterly to burne and consume towne, Cities & kingdomes, as Sozomenus doth by a very strange historie notably declare. When the Citizens of Anteoche were moued to rebell against Theodosius for a greuous tribute or subsidie laid vppō them, and were yet doubtful in mynd what to doe, the night before the bypore, a wicked fende or spirite appeared vnto them in the ayre in shape of a woman, of a houghe and monstrous stature, running hitther and thither with merueylous celeritie, styrring the ayre, and rayling the wynd with a great fanne, and making such a noyse

The deuil  
is the au-  
thor of dis-  
obedience  
to magi-  
strates.

Sozome-  
nus. lib. 7.  
cap. 23.

noyle as the keepers of wilde beasts doe, when they practise them to fiercenesse and crueltie against their time of bayting: with this strange apparition, the deuill no doubt added furious boldnesse or rather madnesse to their myndes to goe forwarde in that their detestable enterprise, whereby they had drawen vtter destruction vpon their own heades, if Elauianus their bishop had not with his most humble intercession mitigated the wrathful mynd of the Emperour. If you peruse the histories & Chronicles of all tymes, it will playnly appeare, that whosoever resisted the supreme magistrat, purchased vnto themselves gods wrath and whot anger, and came to vtter shame and confusion. Propheane writers haue obserued, that of those xxij. Senators, which gaue vnto Iulius Caesar in the Senate house xxij. woundes, & dipped his handes in bloud, not one of them liued aboue thre yeres after Caesars death, not one of them dyed naturally in his bed, & which is most notable, y many of them murdered themselves with y same weapons that perced Caesars sides. Calsius the first authoz of this murder, being by professiō an epicure & a scoffer of all talks touching heauen, hel, & the immortalitie of the soule: as he was fighting obstinately in y battail at Philippos against Octauianus

The prophane histories haue obserued the vnhappie end of rebelles. The end of those that murdered Iulius Caesar. Appianus.

Calsius.

and



## An Armour

and Anthonius, sawe a souldier exceeding the  
common stature of man, comming agaynst  
him with maine vppon a folie courser, hauing  
a terrible looke, armed with purple oz bluddie  
harnesse, and fiercely charging his staffe vppon  
him, wherewithall Calsius being amazed, tur-  
neth his backe and runneth away: But the spi-  
rit folowing, cryeth aloude vnto him: VVhat  
more remayneth for thee to doe, if thou think  
this murder nothing? Thou haste not slayne  
Cæsar O Calsius: for no heauenly power can  
be murdered: but in that thou hast vbled violence  
agaynst his earthly bodie, thou haste deserued  
Gods wꝛath against thee. So Calsius falling  
vppon his owne weapon through dispayre, at  
the last learned the rewarde of rebellion, and  
that there is a God in heauen, a soule in man,  
a deuill in hell. M.Brutus also, the chieftest in  
credite with the people of all that companye,  
and one who had receiued greate benefites of  
Cæsar, whom he loued so dearely, that euen at  
his last gaspe he called vnto him and said my  
sonne Brutus sawe at the battayle aforesayde  
a mightie big blacke Iudian fighting agaynst  
him, and wounding his soldiers on euery sidr,  
which (as Valerius wꝛiterh) was euen god him  
selfe that cast darter at him, and fought against  
him.

Valer. max.  
lib.1. cap. 8.

Brutus.

Valerius  
Max. ca. 5.

him . Brutus being a Stoicke and an imi-  
tator of his vncke Cato, seeing both God and  
man fight against him, conueighed him selfe  
out of the battayle, and when Strato the Re-  
tortition being often and earnestly desired to  
thrust his sword in him, would not in so hea-  
uie a case gratifie him, he himselfe perced his  
hart with his own dagger. The poets in their  
fables of the slaughter of Gyantes by Iupiter  
and of the Phlegians in Thessalia, being suche  
as were seditious, and forced neither for God  
nor man, and therefore were caried quick into  
hell with a flud raised by Neptune, doe admo-  
nish men of the vnhappy end of rebelles and  
Traytours, of whom Virgill writteth.

The Phle-  
gians.

*Phlegyasq; miserrimus omnes  
Admonet, & magna testatur voce per umbras  
Discite iustitiam moniti, & non temnere diuos.*

Virg. Ae-  
neid. lib. 6.

Of the laste verse there is a very memora-  
ble narration, which because it is not onely  
pleasant but profitable, I thought it not vn-  
meet for this place. There goeth a great talk  
in Italie, of a woman who being brought vp  
in spinning and carding, or otherwise verie  
simply, was as soone as shee came to womanhood

Sabellicus.

uate

## An Armour

state, rapte (as it were) and inspired not onely with a spirit of prophesie, but indued with learning, in such sorte that wee was had in greate admiration of all men. Lazarus Bonami an Italian, a man of greate name for his knowledge, was moued with the great fame to visit him, and to approue the truethe of the same: for it was giuen out of him, y<sup>e</sup> the world (as she was caryed with inward motions) intreat and discourse of humayne and deuyne learning profoundly, and absolue and answer vnto the most difficulte and harde questions. At hys comming he demmaūderh him which was the best verse in all Vergil his work: He answered,

The most  
excellent  
verse in  
Vergil.

*Discite iustitiā moniti, & non temnere diuos.*

And further added with some behemencie, Thou arte answered, Bonami, departe & trouble me no more. And assuredly wee was not deceyued, for if you turne all P<sup>r</sup>ophane Poets in Greeke or Latine, no one verse may be in any respect hereunto compared.

But to my purpose, I am of thys opinyon, that in mosse lamentable cases of subiectes, even in meere seruitude men ought to vse all modestie and humilitie toward their p<sup>r</sup>inces, least by malaparte and obstinate dealing, they rather exasperate and incense them, than

pacifie



pacifye and coole them . Fierce Lyons beyng  
 dalyed withball,cherished and gentlye stroked, In what  
 doe laye asyde after a sorte their sauage cruel- sorte it is  
 tie,and beyng pleasantly wassled with, will most con-  
 shewe themselves weake : but if a man shew uent  
 roughnesse and sharpenesse, and vse byolence for subiects  
 and force,he shall wishe himselfe without the to deale  
 compasse of their claspes. So is it with prin- with seuer  
 ces and Magistrates, who in some respectes magistrats.  
 are of lyke nature and inclination with Ly-  
 ons : whose heades(as I sayd) may be stro-  
 ked but softly & smothlye, but if a man wyng  
 and pricke them,or otherwise offend them,he is  
 but cast away. And if ther happē or arise some  
 intollicable Tyrant,or if a good and vertuous  
 Prince doe degenerate into wickednesse and  
 doe oppresse his people, yet suche burdens are  
 seldome eased with suche leuers . But it hap-  
 peneth for the most parte,that the grudgyng  
 people whom Salomon chastized with rodde,  
 and loded with light burdens : Reboam cor- 1. Reg. 12.  
 rected with scourges, and overcharged with  
 heauy lodes. As the Poets deuise of the mon-  
 ster Hydra,whose head when Hercules cut off,  
 he saw two arise out of band in y same place:  
 the Prince therefore and Magistrate, bothe  
 soeuer hee bee inclyned, hee is Gods gyfte:  
 but

## An Armour

but he is a most heauenly treasure if he execute his calling with equitie & iustice: vnto whom such men as shewe disobedience, are termed in scripture the sonnes of Beliall. And this is vndoubtedly true, that if at any tyme the prince appeare ouer weake for rebelles, if he bee condemned and at last vanquished, then the Lord himself descendeth into the field, to reuenge the contumelie and iniurie done to his officer, as in the Chapter folowing shall more abundantly appeare. Wherefore it apperteyneth to subiectes, not only for conscience sake, and to auoyd damnation, but also for worldly peace and quietnesse, even in the seuerer and sharpe regyment of their Princes, to referre them and their cause to almighty God, who onlie is able by his inestimable power eyther to alter their myndes and actions for the subiects comforte, or vtterly to take them awaye for their quietnesse.

Gods wonderful con=  
fidence in de=  
liuering  
his people  
from Egi=  
ptians.

Hereof wee haue many examples seruyng for the instruction and admonition of suche as be placed in high dignitie, but especially for the solace and comfort of scellie subiectes, being wried with the burthenous yoke of mercilesse Magistrates, wherein the wonderfull iudgement and counsaile of God doth in nothing

nothing more manifestly shewe themselves.  
We reade of such as were euen now aduanc-  
ced to the highest dignitie, and adorned with  
all glory and honoz: by and by to be throwen  
downe suddenly by incredible meanes, and al-  
their power and strength to haue bin layde in  
the dust. Who can denie, but that Gods dea-  
ling with Nabuchodonozzer the Lorde of the  
whole earthe, farre exceedeth mans capacitie?  
who for his intollerable pride, sustained a new  
punishment, lying out amongst brute beasts,  
and wandring with them vntill seauen yeeres  
were come and gone. Moreover we reade **The strange**  
partly in Scripture, partly in other credible **and variable**  
monuimentes, that by Gods dispensations, **estate of Em-**  
proude Tyre to haue bin prostrate and ouer- **pires.**  
throwen by the Egyptians, the Egyptians to  
haue bin ouerthrowen by the Assyrians, the  
Assyrians to haue bin spoyled by the Chaldeis  
and Babilonians, the Babilonians to haue bin  
vanquished by the Medes and Persians, the  
Persians by the Greekes, the power of the  
Greekes agayne to haue bin conquered by  
the Romanes: and we see lastly the maiestie of  
the Romane Empire dayly weakened, by that  
cruell enimie of Christendome the Turke,  
who in taking our Castles and Cities, ac-  
C. comp. eth



## An Armour

compteth it but a spoyle to wade in the blood of his owne Souldiers, so that hee may attayne hys desire. It were a long processe, exactly to prosecute all causes of suche mutations and chaunges in Empires and Kingdomes: but this shall be sufficient for my purpose, to notifie out of the holy Scripture, by the example of the Kings of Iuda and Israell, who albeit they were by Gods election appointed to rule his chosen people, & had receyued more excellent benefites at Gods hand, than y<sup>e</sup> Princes of the Gentiles: yet if at any time they shewed themselves unthankfull, if they became stubborne and declined from Godlinesse, they felt by & by the sword, either of y<sup>e</sup> Babilonians, or of y<sup>e</sup> Assyrians, or of some other enimie, and sometime were led into most lamentable captiuitie and bondage. Therefore it is the Lord, that at his owne pleasure, without any occasions of mortall men, doth alter and transpose kings & kingdoms. It is God that exalteth & bringeth lowe, y<sup>e</sup> blesteth and beateth Princes & Magistrates, in suche times and places as it seemeth best to his maiestie, so that the subiects neede not to deuise and busie themselves with violence, to refozme or depose their gouernors. And seeing that (as the wise man sayth) The gouernour

The cause  
why king-  
domes are  
punished.

Dauid. ]

Syrach. 10.

gouernour of the earthe, is in the bande of the Lord, & wbe time is, he shall set vp a profitable ruler ouer it: It is the part of subiectes, thankfully and dutifully to reuerence suche, whome God hath appoynted to supply his own place in Earth. And surely, our owne quietnes may perswade vs, y<sup>e</sup> conseruation of all estates may require vs, and Christian religion will straitly commaund vs so to do, namely, to restrayne our thoughts, tonges, & hands, fro doing any thing against those y<sup>e</sup> be placed in authoritie ouer vs.

But here riseth a question of the boundes of obedience, whether subiects ought to obey their magistrates, if they commaunde things contrary to the law of God and the lawe of nature. Unto the whiche question, we shall answer both soundly and safely, if we examine what honoz is, and gather a definition of declaration hereof out of Gods word. Of the limits of obedience. Honoz hath sundry significations in the scripture, but as it serueth to this cause, To honoz, is to feare, to loue, to reuerence, to obey, To obey (I say) as it were vnto God, who exacteth the same at our hands, and vnto whom we know our obedience acceptable: so y<sup>e</sup> if y<sup>e</sup> magistrate shall eyther do or commaund any wicked thing, wee may not obey, eyther by imitation. What obedience is.

## An Armour

by action: For the latter commaundementes haue relation vnto y<sup>e</sup> first. But we are taught in the second commaundement, the sinnes and iniquities of the fathers to be punished in the childzen vnto the third and fourth generation: Therefore they are not to be obeyed in thyngs against God and nature. Ionathas hearkened not vnto his father Saule, when he sought the life of Dauid: and is therefore greatly commended in the word of God. The three companions of Daniell obeyed Nabuchodonozor in politicall things, they loued him, and they reuerenced him as a mightie Monarch and most bountifull prince: but when he erected Idolatrie, they neglected his power and might. Saint Peter the commaunder of obedience due to fathers and Magistrates, when the seniores of the people would haue stopped his mouth from preaching of the Lorde Jesus, he answered earnestly, VVe ought rather to obey God than men. But what neede I to seeke many proofes, seeing the Lorde him selfe hath comprehended all such authorities in one sentence? If any man come to me and hate not his father and mother, and wife, and childzen, and brethren, and sisters, yea and his own life also, he cannot be my disciple. It is out of all

1. Pet. 2.

Act. 4. & 5.

Math. 10. li. 14



all doubt, that the magistrates ought not to commaund any thing againste God and the lawe of nature, and they should bend all theyr studie so to gouerne, that their subiects may feeble and tast, that they haue their authoritie from God, and that they vse the same in God. But if they enterprise any thing without that compasse, the subiect should preposterously prefer the seruant before the master.

It may be demaunded, what if the Prince seeing his will and commaundement neglected, vse extreame executions against such as will not obey him, may the subiect resist with violence? I say no, no violence by no meanes. Let him disobey, not in rebelling, but in suffering all iniuries and oppressions. Let hym not by any calamitie be stirred to lift vp his hand against a Ruler, and so offend the maiestie of God. And if he cannot by way of petition and supplication mitigate the Princes anger: neyther yet by flight and departure auoyde the same: it remayneth that he commit him selfe and his cause to that iust iudge, who hath reserued vengeance to him selfe, and hath promised to powre it vpon wicked and impenitent persons, at such a time as al their limmes and stayes shall slide from them. The violence

A question.  
what sub=  
iects may do  
whē they are  
oppressed.

Subiectes  
may not infer  
but sustayne  
iniuries.

Deu. 32.  
Rom. 12.

## An Armour

and extreame crueltie whiche wicked rulers do vnto Christian subiects, are of two sortes : For some touch temporall things only, as our bodies, our lands, our livings: others do concerne heauēly things, as y<sup>e</sup> truth of gods word, faith in Christ Iesus, & the true worshipping of God, & such like. Now as for our Temporal things, a Christian may sustayne damage & utter losse of al his goodes, yea, and of his life also, & yet may keepe his faith and hope of eternall life, firme & stable. But he may not suffer those diuine & heauenly things to be taken frō him. For there is no creature, bee he neuer so mighty, that is able to spoile mē of those treasures. Besides that, y<sup>e</sup> taking away of heauēly things lie not in the power of the magistrate, but remayne by Gods grace, in the will and consent of the beleener. And y<sup>e</sup> heauenly Lord onely, is of power to exercise iudgemente in semblable cases, eyther to reiect men and cast them away according to his iustice, or to preserve them according to his mercie to eternall life. So that albeit the Prince woulde with a thousande torments driue vs to imbrace superstition and idolatrie, we are neyther bound to obey him, neyther yet is he able (if God bee on our side) to vanquish and conquere vs.

More

Rom. 8.

Moreouer, there is no small difference betweene those men that doe patiently tolerate vniust violence, & those that do offer iniurious violence to others. A Christian may suffer with a good and quiet conscience iniustice, but hee cannot in like sort practise and execute vnlawful things. In all actions therefore, the perfit line of Gods law is to be considered: and that our desire & wil is to do good things, and to omit þe cōtrary. And if being detained in bonds or imprisonment or otherwise, we cannot serue þe Lord our God, & yet do earnestly wish and desire to do it: In suche case our willes and intentes are accepted before God for acts and deede. Againe, if the prince do command vs to do þe which is to be auoided, no man may excuse him selfe before God, by reason of that cōmandement: neyther will it be a sufficient discharge vnto him to aunswere, I was commanded, I was compelled, I did it vntwillingly. S. Iohn saith, this is the victorie whiche ouercommeth the world, euen your faith. And howe shall we resist Sathan the greate prince of this world, if we be such weakelings that we cannot resist no not the worlde? And howe shall we resist þe whole world, if through the threats & torments of one worldly prince,

A great difference be-  
tweene do-  
ing, and suf-  
fering iniu-  
ries.

1. Iohn. 5.

E. iiii.

we



## An Armour

Gala. 2.  
Rom. 8.

Papinianus  
the sincere  
lawyer.

Aelius Sparti-  
anus in Anto-  
nino.

Herod. lib. 4.

we turne our backs from the truth. He that  
is regenerate by Gods spirite, may truly say,  
I do not now live, but Christ lieth in me: I  
am perswaded, that neyther death nor life, nor  
Angels nor Principallities, nor powers, nor  
things present, nor things to come, &c. shall be  
able to separate vs from the loue of God, whi-  
che is in Christ Iesus our Lorde. There is a  
mirroꝝ or glasse of such innocent and vprighte  
dealing in that worthy man Papinianus, in  
profession a ciuill lawyer, in religion an E-  
thnike, which is as hereafter foloweth: When  
the Emperour Antoninus Caracalla whome  
some do cal Bassinianus, had murdered cruel-  
ly and vntustly his brother Getha in his mo-  
thers lappe, who was so deare vnto the army,  
for his father Seuerus his sake, that the Soul-  
diers were almost bent to runne vpon Bassi-  
nianus with their weapons for that fact: the  
Emperour dealt wth Papinianus his coun-  
seller, whom all the Souldiers reuerenced for  
his drepe wisdom and vprighte Justice, to  
defende his vnnaturall offence: vnto whome  
Papinianus answered: Willfull parricide (O  
Emperour) is more easily committed than  
defended. A worthy sentence, and well besee-  
ming a counseller and a lawyer. That good  
man

But some man will say, if we mayntayne Obiection.  
our causes so precisely, and withstand the ma-  
gistrates so stubboynely, we shall exasperate  
them, and pull the house vpon our owne heads.  
But if we yeeld vnto the time, God may al-  
ter the Princes heart, and we may eate our  
bread in rest and quietnesse. Vnto suche obie-  
ctions I will otherwise aunswere, than De-  
mades answered the Athenians in times past.

**Answers  
Demades.**

**C. b.**

## An Armour

Dani. 6.

Naturall  
reason tea-  
cheth to obey  
our superi-  
ors only, in  
things law-  
full.

Apud Sopho-  
clen.

all potentates of the earth grinde their teeth a-  
gainst vs, yet it is our parts to shew our bold-  
nesse in God. And as in worldly matters  
some vse to say, Let iustice go forward, albeit  
all the world perishe. So let Christians saye,  
Let vs do Gods will and pleasure, albeit hea-  
uen and earth do perish. Augustine hath a gol-  
den saying. Men may not commit sinne in  
shewing obedience. Daniel disobeying the  
King, forbidding him to serue his God, excu-  
seth him selfe, saying, Vnto thee O King, haue  
I done no hurt, that is to say, I haue not tres-  
passed against thee, for I haue obeyed the ly-  
uing God.

This admonition of the limittes of law-  
full obedience, is taught by perfit reason, and  
confirmed by prophane examples, acquitting  
swayes men from the spot of disobedience,  
that bend their endeouours to obey the supreme  
power and maiestie. Antigona grauely excu-  
seth hir selfe to King Creon, saying, that she  
may not for his commandement or feare vio-  
late the law of nature being diuine. And whē  
Telemon y kings son with beheiment speech  
defended his espoused wife Antigona, the  
King said, How dardest thou contend with thy  
father? He answered, bycause thou wouldest do  
mon-



monstrous things. Creon. No I most roudly  
to honoꝝ my estate, & to vse my prerogatiue?  
Hemon. Thou canst not O King honoꝝ thy  
estate by any meanes, when thou dishonorest  
God. Stobæus reporteth a worthy answer gi- Ex Stobæo.  
uen to a yong man by one Musonius in thys  
sort. Ther was a yong man giuen altogether  
to the studie of Philosophie and other liberal  
sciences, but was hindred by his father, who  
most earnestly forbad him those studies, & wil-  
led him to frame his life another way. Thys  
yong man repaireth to Musonius, & bleth these  
wordes: Musoni, are children bound to obey  
their parents generally, or are ther some private  
causes excepted? unto whome he answered: In  
my opiniõ it is a thing very commendable for  
children to reuerence their parents, but it were  
necessary to know, what dutie and obedience  
is, and if we consider the contrary, namely  
what the vice, Stubbornesse and disobedience is,  
we shall more easily know the vertue. Wel  
then, let vs by questiõs lift this matter. What  
if a father, hauing no skil in Physick, nor kno-  
wing y qualities and temperaturs of simples  
& compounds, would command his son being  
sick, to receiue some mediciv- which the father  
thinketh profitable, but is indeed unhollesome &

## An Armour

mortall: will any man accompte the sonne disobedient because in suche causes he hath not folowed his fathers fantasie? verily I suppose not. Moreover if y<sup>e</sup> father himself bring sicke, doe call vnto his son to giue him some meate or drinke whiche will satisfie his appetite, but augment his sicknesse: If the sonne giue not care vnto his father therein, will ye pronounce him obstinate? surely no man of perfect mynd will so iudge of him. Muche lesse is he to bee called disobedient, that being commanded of his father to deceyue, to steale, to murder, or to attempt or doe any thing vnlawfull, will not fulfil his precept and commandement. Therefore when men refuse to folow the willes and maundes of suche as do commande any thing vnjust and vnlawfull, whether they be magistrates, fathers, or masters, they cannot rightly be termed disobedient, neither negligent in their dutie. *Hierberts Musonius.* Touching other questions, namely, what if the Magistrate degenerate into Tyrannie? what if he would bring into the countrey allantes and straungers? What if he would seek to abandon the true worshipping of God, and receiue the Popish or Turkish Religion? These questions are without the compasse of this  
my

my treatie (beeing a consolation for magistrates only) and cannot be discoursed with any edification: neyther doe I finde any thyng witten absolutely thereof by the learned. And in deepe, sith that suche cases depend vpon Gods especiall dispensation, without the whiche, nothing can bee well enterprised, nor more happily atchieued: it were not only perillous, but very hard to prescribe any generall rule in such cases. Whereof that worthy Iewell late Bishop of Sarum, hauing very good occasion to write largely by the prouocation of his aduersarie master Harding, tempereth his stile in such sort, that albeit he stoppeth the Papists mouthes touching y nobles of Scotland: yet may the prudent reader very well perceyue his vnwilling minde to wade farre in that question. It is our parts that be Englishmen, with all gratefulnesse of voyce and hart, to praise God for exempting vs out of such miserable cases, and to pray for the continuance of the same, vnder our tender and pitifull Lady and mistresse the Queenes most excellent Maiestie, who by hir milde regimēt taketh away all occasion of suche questions. And surely, so long as she guideth the sterne of the shippe, I haue good hope that we shall

laye

In the defence of the  
Apologie  
fol. 20. f. 21



## An Aymoure

The daun-  
gerous estate  
of this realm  
of England.

sayle in the calme and peaccable sea. But if  
for our sinnes to almighty God, & toward-  
nesse toward his maiestie, the saint or sayle,  
then what will be our English tune, but wo  
woyth, and wayle away. For I see folowing  
his dayes, the lamentable times, not of Henry  
the sixt, Edward the fourth, and Richard the  
third, for xij. or xvj. yeeres, when the worlde  
was such, as the Colyer that denied his service  
to eyther part, and professed himselfe the Di-  
uels man scaped best: but the bloudy times of  
Ferrex and Porrex, in whome the line and  
offspring of Brute ended, after whose dayes  
this lande was rent into four factions, and  
for the space of 51. yeeres, there was no lawe,  
no iustice, no peace, but tumults, byproes, ci-  
uill warres, effusio of blood. &c. The remem-  
braunce of these things, must needs beate a  
wonderfull feare and horro into our bones  
and bowels, and driue vs to prostrate oure  
selues before his throne of Grace, with deepe  
sighing and groning, to craue that he woulde  
auert and turne away those sorowfull and  
ruthfull dayes, or against those times prouide  
for our comforts some Gedeon or lepthe, vn-  
der whose couerts we may hide our selues fro  
those terrible stormes and tempests.

The

The fourth Consolation, of many examples out of diuine and prophane writers, whereby we see, that good princes & magistrates haue bin preserued from the furious hands of their enemies abroade and at home.

**I**t is a great comfort for godly and Christian Magistrates, to haue before they eyes the worthy examples of Kings & Princes in the old Testament, and to obserue their famous and renoumed or rather miraculous actes, which they did not by their own power and policie, but by the ayde and prouidence of God. Whereby they may both confirme and settle their confidence and faith in him, and also haue presente admonition in all their distresse, by the example of others, what wayes and meanes they may vse to auoyde perilles and dangers. Abraham the father of the faithfull, being driuen into many greuous miseries and calamities, and tost to and fro with great carke and care: yet for that he perseuered firme in faith and hope, he was neuer forsaken of God, but always deliuered out of distresse. And moreouer, God gaue him glory in y day of batel. For when Lot his brothers son was led away captiue from Sodome, he brought out of the

Abraham.

Gen. 14.

the

## An Armour

that were bozne and bredde in his house, three hundred and eightene persons, and pursued diuers Kings, smit them, destroyed them, and recovered Lot his family and his substance, and placed him in his house agayne.

Ioseph.

Ioseph the Patriarche, breyng solde into Egypt, where he liued an alient and straunger, and afterward was cast into Prison: yet trusting in the liuing God, he was not only set at libertie, but also called to suche honoz and dignitie, that vnder Pharaos he was chiefe ruler of the land of Egypt.

Gen. 41. & 42

Carnal reason would thinke it vnpossible, that a seelie poore Israélite, being sold to straungers, and loden with bolts of iron in prison, shoulde aspire to suche authoritie. But these are y<sup>e</sup> wonderfull works of God, who is nigh vnto all those that call vpon him faithfully. And againe, The Lorde restoreth my soule, and leadeth me in the paths of righteousnesse for his names sake. Yea, though I shoulde walke through the valley of the shadow of death, I will feare no euill, for thou art with me, thy rod, and thy staffe, they comfort me. Moses that notable Prophet, was almost drowned in many greuous calamities, whercin mans reason coulde deuise no helpe, nor fynde comforte, especially, when hee went

Psal. 145.

Psal. 23.

Moses.



went befoze the children of Israel, being pre-  
 serued with a mightie armye, banyng befoze  
 him the read Sea, and the mountaynes on e-  
 uery syde: but he both knew what God could  
 doe, and beleued also that God would cause  
 the Sea to soake into the earth, or to stand like  
 a wall on both sydes, whereby the Israelites  
 might marche throughe on drye lande, and  
 that the same shoulde retorne agayne to hys  
 course, and drowne all the Egyptians: than in  
 any one lode fayle in his promises, or relin-  
 quish his elect and chosen people. Gods word  
 can not be false, and therfore the Prophet saith,  
 Blessed is the man that trusteth in the Lorde, Ierc. 17.  
 and whose helpe the Lord is: and in an other,  
 place, In an acceptable time haue I heard thee, Esa. 49.  
 and in a day of saluation haue I helped thee,  
 and I wil preserue thee. Iosua succeeding Moses Iosua.  
 tasted many bitter cuppes befoze hee was able  
 to subdue and caste those seuen wicked nati-  
 ons out of the land promised vnto the Jewes,  
 but resting vpon that ioyful and sweet pro-  
 mise of God, (As I was with Moses so will I  
 be with thee, I will not leaue thee nor forsake Iosua. 1.  
 thee) he vanquished his enemyes, and placed  
 Gods people in the lande of Chanaan. Gideon  
 Iudge of the Israelites, accompanied with Gideon.

## An Armour

Judic. 7.

Daniell.

Daniel. 6.

1. Samu. 16

2. Sa. 2. & 5.

Dauid.

three hundred souldiers only went agaynst þe mightie army of the Madianites, Amelechites and other easterne people, who came into the land of Israel with their Tentes as thicke as Grethoppers in multitude, so that they and their Cammelles were without number: hee vanquished them and put them to flight, for the spirite of the Lorde came vpon him, and he beleued the word of the Lord promising him victorie. Daniel by the malice and enuy of the Courtiers was cast into the Lyons denne, yet through gods protection he was preserved safe and sound, the reason is expessed in the Text, Because he trusted in his God: wherewith the Kyng wonderynge and reioysing, commaunded Daniell bys accusers, their wyues and children to bee put in his place, and the Lyons had the maistery ouer them, and brake all their bones in peeces or euer they came at the ground of their denne.

Dauid entyrelly beloued of God, elected according to Gods owne hearte, and thyrce anoynted Kyng of Israell, ledde yet a lyfe full of many miseries and calamities, contented of his wife Micholl, for that hee seemed ouerprecyse in the obseruyng of Ceremonies. Saul conceyued deadly feude agaynst him, and often

often sought to kill him. Absolon his owne  
sonne desyleth his bedde, and rebelleth against  
him. Besides this, what assaults susteyned he  
by the Philistines, the Moabites, the Syrians,  
the Idumites, great and mightie nations: yet  
hee is patiente in hys house, constante in  
hys Kyngdome, and victorious agaynst  
strangers. For the almighty was his re-  
fuge, hys hope, and hys Protector: and ther-  
fore it was impossible for hym to bee con-  
founded and destroyed. Whiche for that  
hee approued passyng all humayne expecta-  
tion, hee singeth after this manner: In thee  
O Lord haue I put my truste, lette mee  
neuer bee confounded, deliuer mee in thy  
righteousnesse: I will bee gladd and re-  
ioyce in thy mercye, for thou haste seene my  
trouble, and thou haste knowne my soule in  
aduersities: And thou haste not shutte mee  
vpp in the hande of the enemye, but haste set  
my feete at large. Asa Kyng of Iuda, abro-  
gated horrible Idolatrie and superstition, and  
commaunded Iudah to seeke the Lord God of  
their fathers, & to do according to his commaun-  
dement, and he tooke away out of al the Cities  
of Iuda the high places & the images: therefore  
the kyngdome was quiet before him, hee built

Psal. 31.

Asa.

2. Para. 14.

A. H.

A. H.



## An Armour

stronge Cities in Iuda, and hee had no warre many yeares, bicause the Lord gaue him rest. Afterward there came agaynst him Zerach of Ethiopia, with an hoste of ten hundred thousand men, and three hundred Chariots. Then Asa went out befoze him and set the battayle in aray, and cryed vnto the Lord his God, saying: Lorde it is nothing with thee to helpe with many, or with no power: helpe vs O lord our God, for wee rest on thee, and in thy name we come against this multitude: O lord thou arte our God, let not many preuaile agaynst thee. So the Lord smote the Ethiopians befoze Iudah and they fled, and the men of Iudah, caried away a mightie great spoyle, and returned to Ierusalem. Iosaphat folowed his father Asa in cleansing the temple, and reforming true religion: he set Leuites in Ierusalem for the iudgement of the cause of y lord: and he appointed Iudges in the land throught out the strong Cities, & sayd vnto them, Take heed what ye do, for ye execute not the iudgements of man but of the Lorde: and there is no iniquitie with the Lorde our God, neither respecte of persons, nor receyuing of reward. Wherefoze the Lord stablished the kingdome in his hande, and the feare of the Lord fel vpon

Iosaphat.

2. Para. 17.  
and 19.

on

pon all the kingdomes of the lands that were  
rounde about Iudah, and they durst not fighte  
agaynst him, and straungers brought Iehosa-  
phat presentes and giftes, and the Arabians  
brought him flocks of Sheepe and Goates, and  
hee prospered and grewe vp an high, and his  
kingdome flozished exceedingly. Amasias the Amasias.  
xij. King of Iuda hauing warre with the chil-  
dren of Seer, byzed one hundreth thousand men of  
Israel to help him in battaile, but a man of god 2. Para. 25.  
came vnto him, saying, O King let not the  
army of Israel go with thee, for God hath po-  
wer to helpe thee, and to cast downe. Where-  
fore the King returned those men accordyng  
to the saying of the Prophet, & with his owne  
people couragiously went to the Salt valey,  
and encountered with his enemyes and slewe  
ten thousandes, and other ten thousande dyd  
the children of Iuda take alyue, and carped  
them to the toppe of a rock, and tumbled them  
downe headlong, and they all burst to peeces. Ezechias.  
Ezechias the xviij. King of Iuda, w<sup>th</sup> an earnest 2. Reg. 19.  
zeale embrased true religion: and so perfitlye Iesa. 37.  
serued the Lorde, that after him was none like  
vnto him among all the Kings of Iuda, ney-  
ther were there any suche before him, who be-  
ing meruellously tempted and amazed with

## An Armour

the huge & mightie army of the Assyrians, and terrified w<sup>th</sup> the blasphemous speech of Rablaces, turned vnto y<sup>e</sup> Lord, went into y<sup>e</sup> temple, & lay prostrate & sayd, O Lord our God, I beseech thee, saue thou vs out of their hands, y<sup>e</sup> all the kingdoms of y<sup>e</sup> earth may know y<sup>e</sup> thou o Lord art only god: which prayer y<sup>e</sup> lord hearkeneth vnto, & answereth thus: Because thou hast prayed vnto me cōcerning Synachereb king of Ashur, I will put my hooke into his nostrils, & my bridle into his lips, & wil bring him back again y<sup>e</sup> same way he came: he shal not enter this citie, nor shote an arrow there, nor come before it with shield, nor cast a mount against it. And y<sup>e</sup> same night y<sup>e</sup> Angel of y<sup>e</sup> lord went out, & smote in y<sup>e</sup> campe of Ashur an hundred foure score & five thousand: & when they rose early in y<sup>e</sup> morning, behold they were all dead corpses. So Synachereb King of Ashur departed, & returned to Niniue. And as he was in y<sup>e</sup> temple worshipping of Nisroh his god, Adramelech & Sharezer his sonnes slew him w<sup>th</sup> the sword, & they escaped into y<sup>e</sup> lande of Ararat, and Esarhaddon reigned in his stead.

Synachereb

Three  
notes or ob-  
servations.

Out of these histories I gather three obserua-  
tions, first y<sup>e</sup> God cōmonly tempteth his chosen  
people w<sup>th</sup> mighty aduersaries, y<sup>e</sup> their faith may  
be



be more perfit thā gold tried w<sup>th</sup> y<sup>e</sup> fire: Secōd- I. Pet. 2.  
 ly, that if they stedfastly trust in him he bleſseth  
 their cōūtreȝ w<sup>th</sup> treasure & riches, & replenisheth  
 their land w<sup>th</sup> great plenty of valiant soldi-  
 ers: Thirdly, y<sup>e</sup> God wil not suffer the heathe-  
 nish people and irreligious nations to treade  
 his children vnder their feete, but w<sup>th</sup> small  
 powers confoundeth their ten hundred thou-  
 sandes in the day of battayle. My first note  
 appereth plainly in y<sup>e</sup> raign of y<sup>e</sup> late Iosias, and God tempe-  
 p<sup>er</sup>fectly in our Hester, who laboring in y<sup>e</sup> new chose w<sup>th</sup>  
 building of Gods tēple, good lord what a nū- many eni-  
 ber of subtile and bloody enmyes haue whet myes.  
 their teeth against this little Ilande on euery King Ed-  
 side? but let vs not be dismayd, for al y<sup>e</sup> papists ward the  
 in Europe adioyning to thē the Turk, are not six, and  
 able to come once to y<sup>e</sup> field w<sup>th</sup> ten hundred queene E-  
 thousand mē, as Zerach of Ethiopia did against lizabeth.  
 Asa: & if they were able to passe that number,  
 haue we not legions of Angels vnder Christ  
 his standerd against them? Secondly, Asa and  
 Amazia kings of Iuda, fearing the liuing god, God sur-  
 had vnder them a flourishing cōmon wealth, & nisheth re-  
 wer able to make thre hūndred thousand fighting alms wher  
 mē. This our cōūtreȝ of englād hath wāted no he is serued  
 tēporal blessings, since god blessed vs w<sup>th</sup> his w<sup>th</sup> many  
 word & gospel: neither do any monūmētis and valiant  
 warriors.

## An Armour

**England**  
populous  
and plenty-  
full of good  
souldiers.

**God gl-**  
ueth victo-  
ry not by  
many soul-  
diers.

**The victo-**  
ry of the  
Englishe  
men at  
Cressie.  
**The battel**  
of Poyters.

chronicles of England make record of so many able men at one tyme, as are now to be founde in this little Iland. I haue hard it reported of credible men, (who by commission had authoritie to make a hewe of such things) that in the Countie of Deuon only, there hath bin founde fourtie thousand comely and likely men for the field: so that if euery county in Englande doe matche the same according to their proportions, there is no doubt but our powers will eyther surmount or answere that lande whereof I spake afore, in number of warlyke men. Lastly, howsoeuer this little region hath bin storied with men of warre heretofore, yet a small handfull hath ouermatched a huge hoste, and most commonly (if I terme it aright) a thynne Garryson hath suppressed and surprized many a mightie armies of their enimyes, as in Edward the third his dayes at Cressy, where xix. thousand English men put to flight one hundred thousande Frenchmen, and slew xxx. thousande: at Poyters wher the blacke Prince hauing but a wing of men in respect of their enimyes, tooke prisoners, John the French King, Phillippe his sonne, seuen Earles, besides Barons and Knights. That blacke Prince, as histories declare, had the

the courage and harte of a Lyon, they mighte  
aswell haue commended in him the constante  
sayth and assured hope of a godly and religi-  
ous Captayne. For seeing his power so farre  
vnequall to his aduersaries, and his meyny  
halfe sorrowfull, hee vttered suche voyces, as  
all godly englishe Capitaynes in lyke case  
ought to expresse. Well says (sayth hee) albe-  
it we be but fewe in regarde to the multitude  
of our enemyes: let vs not bee abashed there-  
fore, for the victorie lyeth not in the multitude  
of the people, but where it pleaseth almighty  
God to giue it. Therefore trust in him, and  
take English mens hartes vnto you this day:  
for if God wil, this dayes victorie shalbe ours:  
and if we dye, wee haue a good quarell. With  
which wordes he animated and encouraged  
his souldyers. Henry the fifth hauing in all but  
xv. thousand, discomfited the flower of France  
at the battayle Agincourte, where sixe French  
men were in the fiede agaynst one Englishe  
man: and at the ende of the battayle the noble  
Henry caused a retraite to be blown, & brought  
all his armye together, willing them to geue  
thanks to God, by whose almighty power  
they had receyued that victorie: and euery one  
kneeling down song, Not vnto vs Lord, not

The con-  
stant faith  
of the black  
Prince.

The deuo-  
tion & zeale  
of Henry  
the fift.



## An Armour

Flodden  
field.

P. Iouius.

Mouſcle-  
borough  
felde.

vnto vs, but vnto thy name giue the glorye  
&c. So that it euidently appeareth, that thys  
noble Prince had a perfit fayth and truste in  
the ayde of the lord, which heard his prayer and  
regarded his fayth, and miraculously in mercy  
gaue him victorie. In the dayes of the King  
of famous memory Henry the eight, King  
James of Scotlande the fourth, came into  
England with one hundred thousande at the  
least, as all histories agree, & Paulus Iouius no-  
teth the malaparte confidence of James in his  
hoste, that he thought himself able with spear-  
men to holde vp heauen, if it had bin flydyng :  
but behold xxvj. thousand Englishe men en-  
countereth him, vanquisheth his strength, and  
slew the king with the most part of the nobi-  
lity of Scotland at Braūston in Cheuiot. Final-  
ly, y<sup>e</sup> field fought at Mouſcleborough is fresh  
in most mens memory, where God punished  
the periury of y<sup>e</sup> Scots, to the losse of xv. thou-  
sand soldiers, & miraculously, without any great  
effusion of english blood (for there perished not  
aboue one hundred on our side) gaue vnto our  
countrey men a tryumphant victorie. Such ex-  
amples are plentie, but I haue chosen a fewe,  
giving occasiō vnto noble men thereby to fixe  
their hartes vppon Gods fatherly prouidence  
in

in all their distresses, and to sing with diuine Psa. 33.  
 Dauid, The King is not saued by the multi-  
 tude of an hoste, neither is the Gyant deliue-  
 red by great strength. A horse is a vayne thing  
 and shall not deliuer any by his strength: be-  
 holde the eye of the Lorde is vppon them  
 that feare him, and vppon them that trust in  
 his mercy, to deliuer their soules, and to pre-  
 serue them in famyne.

And as God defendeth good Princes a- God neuer  
 gaynst fozen enemyes, so doth he most seuerely suffreth re-  
 ly shew his wrath, and powre his horrible and bels and  
 sharpe punishmentes vppon Rebelles and traytors  
 Traytors at home. Chore, Dathan, and Abi- vnpunished  
 ron rebelling agaynst Moses, were swallowed Chore.  
 into the earth quicke, and perished with a new  
 and horrible kynde of death. Absolon rebel- 2. Sa. 18.  
 lyng agaynst his father was put to flight by Absolon.  
 Dauid his army, and seeking to escape through  
 the woods, as his mule ranne vnder a thicke  
 oke, his heare was intangled in the boughes,  
 and he taken by betwene the heauen and the  
 earth, and the mule that was vnder him wet  
 away, so Joab the Captayne came and ranne  
 him through wyth dartes. Sybas the sonne Sybas.  
 of Bochrus conspiryng agaynst Kyng Da- 2. Psa. 20.  
 uid had a wretched ende, his head cut off by the

## An Armour

counsaile of a prudent woman in Abela, and  
 the same was caste over the walles to Ioab.  
**Gaall.** The acte of Gaall the sonne of Ebed is nota-  
**Ind. 9.** ble, who with a seditious oration styred the  
 men of Sichem to disobey Abimelech, beyng  
 in deede but a Tyrant, for hee monstrouslye  
 murdered about seuentie of his bzetherne, yet  
 God fauoured not that cause, but suffered A-  
 bimelech to vanquish those Rebelles, and vt-  
 terly to subuert their Citie. The enterprize of  
**Ephraim.** the children of Ephraim against good Iephthe,  
**Ind. 12.** had lyke euent, for there fell of them by the  
 handes of Gylead two and fourtie thousand.  
**Theudas** Theudas Gaulonites made a shewe of earnest  
**Gaulonites.** zeale and loue to deliuer his countreye from  
**Act. 5.** seruitude: and therefore by his pleasaunt per-  
 swasions allured many to arme themselves a-  
**Ioseph. lib.** gaynst the Romaines, but he was slayne, and  
**18. cap. 1.** his folowers (as Gamaliel declared) were dis-  
 perced and brought to nought. And in our  
 owne countrey we may beholde the seditious  
 dealings of VVatte Tyler, Iacke Strawe, Iohn  
**Watte Ty-** VVall and others, who albeit they were fauo-  
**ler, Iacke** red of the moste parte, and had an army of 60.  
**Strawe.** thousand men, yet being in their chiefe ruffe,  
**Anno. 4.** Watte was slayne, and they lyke sheepe scat-  
**Richard. 2.** tered abroad. Thomas Flamocke and Mighell  
 Ioseph



Iosephe the blacksmith, procured the Cornish men to rebel agaynst their Prince, and assembled such a company, that they astonied al good and faithfull subiectes: but their power was discomfited at Blackeheath, their chiefe Captayne the Lorde Audeley beheaded, Thomas Flamocke and Mychaell Iosephe were drawen, hanged, and quartered, and their quarters pitched on stakes, after the manner of Traytors, to warne others to beware of like crimes and offences.

Michael Ioseph the blacksmith Anno. 12. Henry. 7.

Fynally, the unhappy insurrections in the dayes of King Henry the eight, of King Edward the first, and of our soueraigne Lady the Queenes maiestie, made vnder pretence of defending the faith and holpe church, and of deliueying the common wealth from oppression, do with ruful ruine of noble families, with sauage spoil of goodly countreys, with dreadfull executions of couragious personages, paynt before all mennes eyes the hatefull hatred of almightie God agaynst Rebelles and Traytors, and therewithall doe shewe Gods fatherly prouidence in assisting good Princes and noble men, being enuironed on euery syde with enimyes, and oppressed with extreme miseries and calamities.

Rebellion in England in our time

## An Armour

why God  
permitteth  
godly prin-  
ces & ma-  
gistrates  
sometyme  
to bee op-  
pressed by  
Tyrants.

Notwithstanding I graunt some speciall  
examples may bee founde repugnaunt to the  
premisses, and it commeth to passe now & then  
that wicked and ieditions persons prosper and  
preuail, & that good & lawful magistrates decay  
& perish: which things haue wonderfully allo-  
nied y<sup>e</sup> myndes of mortal men, & moued them  
to thinke that eyther there is no God, or at the  
least that there is no diuine providence at all  
ouer earthly things: for if ther were any effec-  
tual care, the surely y<sup>e</sup> world shuld go happely  
to the godly, & unhappely with the vngodly.  
Such firy darts wound euen Christiāns reason-  
ing thus to themselves: if almightie God do  
care for earthly creatures, and especially for the  
church, why did godlesse Cain kil godly A-  
bel? & why did y<sup>e</sup> lecherous & filthy strūpet op-  
presse clean & chaste Iosephe? why was the holy  
prophet Esay giuen into y<sup>e</sup> hands of cruel Ma-  
nasses? whi did not y<sup>e</sup> pietie of religious Dauid  
touer him from so many stormes & tempestes?  
why did God suffer y<sup>e</sup> stinking Gote Herodi-  
as to behead him than whō ther was no grea-  
ter amongst y<sup>e</sup> sonnes of women? why was  
y<sup>e</sup> monstrous Tyrant & very froth of mischief  
Nero suffered to murder those two notable dis-  
ciples of Christ & trūpets of true religiō Peter  
and Paul? Marcus Cato whē tidings came th-  
to him in! Cicil, y<sup>e</sup> great Pompei through fear

of Cæſar had forſake Italy, he cryed out ſaying,  
 O immortal Gods, how obſcure and variable  
 are your cōſolations in humayne affaires? For  
 vnto this daye haue you ſauored Pompei, not <sup>Pompeius</sup>  
 ſo exactly miniſtring equitie and iuſtice, but <sup>magnus</sup>  
 now in deſending cōmon libertie and in a moſt <sup>doubtes of</sup>  
 juſt cauſe of his cōuntry you haue forſake him. <sup>gods pro-</sup>  
 Pompei himſelfe ſcaping y<sup>e</sup> ſword in the ſielde <sup>uidence.</sup>  
 foughte at Pharfalia, ſailed to Mytelene where  
 Cornelia his wiſe made hir abode, & repairing  
 to y<sup>e</sup> Philoſopher Cratippus, lamented much his  
 aduerſitie, & queſtioned whether ther were any  
 providēce at all. And now in France who ſeeſh  
 not poyleners, trucebreakers, Tyrants & blou- <sup>French</sup>  
 die Papills to triumph again, obediēt and o- <sup>Tyranny.</sup>  
 ver credulous ſubiect's oppreſſe, profeſſours of  
 true religio murdered, honorable gray whyte  
 heads are cleſt aſunder, y<sup>e</sup> great bellies & wombs  
 of Ladies & gentle womē are ripped, infanten  
 and ſucking babes are w<sup>th</sup> pykes perced, and ſpy-  
 nally, no kinde of cruelty vnpractiſed. Albeit,  
 ſuch lamentable calamities of good mē, and ſa-  
 uage libertie of wicked mē, both in churches &  
 cōmon wealths ſeeme to take away gods pro-  
 uidēce: yet god to remouē ſuch doubts, hath ſet  
 before mēs eyes, his workes ordinarie & extra-  
 ordinary, & hath added thereunto his expreſſe &  
 maniſeſt word, thereby ſhewing the proſperity



## An Armour

why God  
permitteth  
the wicked  
to prosper.  
Exo. 9.

and aduersitie come not to men by chance, but to be disposed and distributed as it were with Gods hand. And touching y prosperitie of the wicked, whom it pleaseth God to aduance euen vnto the highest stepe of honour and dignitie, we haue the cause alleged by God himself, of Pharaos, after this maner: For this cause haue I appoynted thee, to shewe my power in thee, and to declare my name throughout all the world. In this text God expresth plainly, that of his owne purpose & will he auanced and obdured Pharaos: which his will bee proueth good and iust, by two reasons: First to shewe his iustice and power, secondarily, that his name might be renoumed throughout the whole worlde: which two things had bin hidden at that tyme, if Pharaos his strength and power had not bin famous among the nations round about: and therfore that new and straunge punishment in drownyng so mightie an armie of the Egyptians in the red Sea, and in sauing his own simple and unarmed people the Israelits, did note the same. The wicked then clyme alofte by Gods appoyntment, that their great and beauefuryne may bee moze apparant: and their worldlye honour and glory is notable, that their shame and

and dishonour may be more notable. Whereof **The fall of**  
besides Pharao of Egypt, Nabuchodonozer of **Tirantes.**  
Babylon, Chusan of Mesopotamia, Eglon of  
Moab, Synacherib of Assyria, Edward the se-  
cond and Richard the thirde of Englande do  
yeld vnto vs firme p<sup>ro</sup>ofe and playne declara-  
tion, so that the most mighty Empires of the  
world haue their exaltation and declination:  
and Tyrants haue their fall, and are punished  
for their riottousnesse, p<sup>ri</sup>de, oppression, and ef-  
fusion of innocent bloud, euen by the hands of  
bloudy men: and one wicked succeeding a-  
nother in a long tract and course of time, doe  
murther one another: vntill at last, the Em-  
pire come vnto one vertuous Prince, who  
with much adoe dieth naturally in his bedde.  
The Chronicles of England, make large men-  
tion of such punishments in this land, betwene  
the Kings of the Saxons and Danes, from the  
raigne of Brithricus, vnto y<sup>e</sup> time of Swainus,  
by the teatime of 255. yeeres. And who can be  
ignozant (that hath but a little turned ouer  
our countrey histories) of a heape of such Tra-  
gicall examples from Edward the thirde vnto  
Henry the seventh, by the space of one hundred  
and five yeeres. And if one Tyrante opp<sup>re</sup>sse  
not another, which most commonly commeth

Tirants dye  
seldome a na-  
turall death.

## An Armour

to passe, according to the Poet,

*Ad generū Cereris, sine cade & sanguine pauci  
Descendunt reges, & sicca morte Tyranni.*

Then God sendeth eyther his destroying  
Angell, which happened to Senacherib, Herod  
and Iulian, or sharpneth their owne daggers,  
whiche came to passe in Saul, Zamry and He-  
rod. Wherefore let good Princes put their affi-  
ance in God, who alone is able to turne Tra-  
gedies into Comedies, soz we into Ioy, and  
take away the stormes of calamitie, and shine  
vpon vs with the beames of prosperitie. God  
knoweth best what is expediente for vs, and  
how long it is profitable for his people to cō-  
tinue in miserie and thraldome, in Egypt and  
Babylon. He alone hath in his hand the hartes

The cōtinu-  
all welfare  
of wicked mē  
in this world  
a signe of  
more gree-  
uous damna-  
tion.

Luk. 16.

Math. 13.

of Kings, and he it is that hardneth Pharao,  
Senacherib, Holofernes, and againe, that mo-  
lifieth Cyrus, Nabuchodonozer and Assuerus.  
And if God suffer wicked Tyrants with qui-  
etnesse and peace to descend vnto their grave,  
as he suffered the rich glutton, of whome wee  
reade in the Gospell. It is an euident argu-  
ment, that such one is reserved vnto the paines  
of the world to come, whiche neuer shall haue  
end, wher weeping and gnashing of teeth shal  
be, as we see it chanced to the foresaid glutton,  
vnto



into whom God said, Sonne, remember that  
 thou in thy life time receyuedst thy pleasure, &  
 contrariwise Lazarus receiued payne, but now  
 he is comforted and thou art punished. The  
 holy Apostle saith, What son is he whome the  
 father chastiseth not? If ye be not vnder cor-  
 rection (whereof all are partakers) there are ye  
 bastards and not sonnes. A terrible end there-  
 fore abideth them, which in this world licenti-  
 ouly & without punishment do sinne, for al such  
 be bastards & not sonnes, therefore haue they no  
 part of y<sup>e</sup> heauely inheritaunce. And those volup-  
 tuous Epicures, which in this worldde saye,  
 Come & let vs enjoy the pleasures y<sup>e</sup> are, & let  
 vs some vse the creature, like as in youth. Let  
 vs fill our selues with good wine & pyntment,  
 & let there no floure of time goe by vs. Let vs  
 crown our selues w<sup>th</sup> roses, before they be with-  
 red. Let there be no faire medow but our lust  
 go through it. Let every one of you be parta-  
 kers of our voluptuousnes. Let vs leane some-  
 tokē of pleasur in euery place, for y<sup>e</sup> is our por-  
 tion, else get we nothing. &c. But such in time  
 to come shal erie out in this maner & say, We  
 haue erred from the way of trueth, the lyghte  
 of ryghteousnesse haile not shined vppon vs,  
 We haue wearied our selues in the way of  
 wickednesse

Hebr. 12.

Sapi. 2.

Sapi. 6.

Sapi. 6.

Sapi. 6.

Sapi. 6.

## An Armour

wickednesse and destruction. Tedious wayes  
 haue we gone, but as for the way of the Lord  
 we haue not knowen it. &c. Such words shall  
 they that haue sinned, speake in the Hell. For  
 the hope of the vngodly is like a drie Thistill  
 flower, that is blown away with the winde.  
 The felicitie of the vngodly therefore in this  
 life, is extreame miserie, and a signe of theyr  
 heauie greenous punishment in hell torments.  
 The Erhuikes also doubted the ende of suche  
 men as continued long in greate prosperitie,  
 and affirmed some unhappie end to ensue, as  
 Amasis writ to Polycrates. This Polycrates  
 was chiefe gouernour of Samus, who was so  
 happie in all his life, that hee seemed to be the  
 very sonne and heire of good fortune. For hee  
 casting of purpose into the Sea a ring most  
 excellently wrought, wherein was set (as He-  
 rodotus writeth) a Smargde, but Plinie cal-  
 leth it a Sardonichem, precious stones of no  
 small price, minding as some coniecture, with  
 that greate losse to preuent and auoyde mis-  
 fortune: It chaunced within five dayes after,  
 a fisher to take a goodly great fishe, which be-  
 ing bought for the King, and brought to the  
 Cooke to be dressed, behold in the drawing, the  
 ring was founde in the bellie of the fishe, and  
 was

A worthy  
 historie of  
 Polycrates.  
 Strabo. lib. 14.

Sabell. Eneid.  
 lib. 2.

Plinius natu-  
 ralis histo. li.  
 23. cap. 1.

Amasis King  
 of Egypt.

was broughte out of hande to Polycrates.  
Whereof when Amasis king of Egypt hadde  
intelligence by the said king his letters, he an-  
swered againe to Polycrates largely, and be-  
wailing mans slippery estate, among other  
things added this deuine sentence: Such as  
leade their life in this world in all felicitie do  
end their life in great miserie. Whiche thing  
followed in deede in Polycrates. For he was  
apprehended by the policie of a King of the  
Persians, and being despitefully abused, was  
in the end most shamefully hanged. Hereon  
to a greet that historie of S. Ambrose, who  
travelling towards Rome, by the way wente  
vnto a great rich mans house to lodge, and  
in his entertainment, there fell out commu-  
nication of the rich mans estate, who ioyful-  
ly, & no lesse boldly answered: The world  
never fed wined vpon me, but all things haue  
come to me euen according to my hartes de-  
sire. Which words, whē that worthy Bishop  
heard, he spake vnto his company and sayde:  
Away hence sirs with all speede, God loueth  
not this house, he hath no mansion here. And  
see the sequelle: They were not gone farre fro  
that place, before the earth suddainely opened,  
and swallowed vp the man with a<sup>n</sup> th<sup>e</sup> euer

S. Ambrose  
his iudgement  
of continuall  
prosperitie.



be had, so that nothing was saved: hold whye  
 histories do well declare, that God is not pre-  
 sent where the crosse was absent, and things  
 cannot continue in firme estate, where God  
 sauneth not. For Saint James the Apostle  
 sayth: Ye haue made inpleasure on the earth,  
 and in wantonnesse; you haue nourished your  
 hearts as in a day of slaughter, ye haue conde-  
 mned and killed the iusti, and he hath not  
 resisted you. The Prophet Ieremie speaketh  
 somewhat more playnely, O Lord; if I dispute  
 with thee, thou art righteous: yet I will talke  
 with thee of thy iudgements. Wherefore dothe  
 the way of the wicked prosper? whye doe all they  
 in wealth, that rebelliously transgress? Thou  
 hast planted them, & they haue taken root, they  
 growe and bring forth frute, thou art not in  
 their mouth, & far from their thynkes, but thou O  
 Lord wilt pull them out like threpe for the slaughte-  
 ter, and prepare them for the day of destruction.  
 And Malachie the Prophet saith, that there  
 is greete difference in the day of iudgemente  
 betwene the iust & the vniust, speaking after this  
 manner: For beholde the day cometh that  
 shall burne as an ouen, and all the proude, yea  
 and all that do wickedly, shall be stubble, and  
 the day that cometh shall burne them vpp, &  
 sayth

James. 5.  
Iere. 12.

Isaiah 40. 2  
Isaiah 40. 2  
Isaiah 40. 2  
Isaiah 40. 2

Mal. 4.

sayth the Lorde of hostes, and shall leane them  
neither roote, neither bzaunche, but vnto you  
that feare my name, shall the sunne of righte-  
ousnesse arise, and healt he shall be vnder hye  
wings, and yee shall goe forth and growe  
vp as fat Calues. Let no good man therefore  
stumble at the prosperitie of the vngodly, let  
them not seeke to haue any part of the unhap-  
pie portion of the wicked. Sith that as David  
writeth, In the bande of the Lord there is a  
cup and the wine is red, it is full mixt, and he  
powreth out of the same, surely all the wicked  
of the earthe shall wyng out and drinke the  
dregges thereof.

Nowe as some wicked and bloudy Ti-  
rants prosper and come vnto a quiet ende, so  
some good Princes and magistrates are affli-  
cted and cruelly murdered. Good Ionathas  
is slaine of the Philistines. Ichoas King of Iu-  
da walking in the wayes of the Lord, is tray-  
terously murdered by his owne seruants. Io-  
sias vnto whome no king of Iuda eyther be-  
fore him or after him, mighte be compared in  
sincerenesse of hart and holinesse of life, was  
slayne by wicked Pharao Necho king of E-  
gypt at Megiddo. And if we consider our own  
stories, wee shall reade of King Alured who  
G. iij. was

Examples of  
godly Prin-  
ces murthe-  
red and op-  
pressed.  
2. Reg. 12.

2. Reg. 23.

Alured.

## An Armour

King Iohn.

King Henry.

French Ty-  
rannie.

was indued with great knowledg in al lear-  
ning, as well prophane as deuine, of seruente  
zeale, and of a vertuous and godly life, yet hee  
beeing oppressed with more number of eni-  
mies than any other, did leade an uncertayne,  
troublesome and vnquiet life, and forsaken of  
his friends, wandered in the wood countrey of  
Sommerset shire, and had skant to liue with-  
all. King Iohn studying to repress the Po-  
pish Tyrannie in England, and to reduce the  
true knowledge of God, was poysoned by  
Simon a Monke of Swinsted. King Henry  
the sixt, surnamed the Saint, for that ther was  
in him all vertues, and a special studie for the  
health of his soule, the sauing wherof he este-  
med to be the greatest wisdom, and the losse  
therof the extremest follie, yet was he tray-  
terously murdered in the Towre by Richard  
Duke of Glocester. And euen now the most  
trayterous, lamentable and cruell murder of  
many thousand of Christs mebers in France,  
aswell high and lowe, men, women and chil-  
dren, both preache vnto vs Gods wonderfull  
dispensation in punishing his Church. Albeit  
the causes of these calamities are many, yet I  
will not thoroughly prosecute them, being not  
so pertinent to my purpose, but will content  
my



my selfe with that whiche seemeth to mee amongst the rest to bee moste comfortable: namely, that they are signes and tokens of immortallitie and of eternall felicitie. For seeing God hath promised to his children all good things, and permitteth the ungodly to oppresse them: notwithstanding he confirmeth by expert and euident witness, that hee alloweth and approueth Iohn Baptist, Paule and suche like. It consequently followeth, another time and place to remaine, when Iohn and Paule shall be comforted: Herode and Nero punished, according to the saying of Peter, *The* I. Pet. 4. *time is come, that iudgemente must begin at the house of God. If it first begin at vs, what shall the ende be of them whiche obey not the Gospel of God? Gods chosen and electe children therefore are afflicted in this life, by gods peculiar counsaile. And againe, the wicked seeme to be blessed in this world, but the electe haue no portion in this worlde, nor the reprobate in the world to come. Yet doth not God alwayes suffer his children to grone under the yoke of affliction, but comforteth and refresheth them (as Bernard sayth) God is angry indeede, when he seemeth not to be angry: and* The godly most persecuted in sorowe. *Chrysostome, As golde reteyneth still his colour*

## An Armour

lour and brightnesse both in water and fire : but Hay and Strawe runne abroade in the water, and are consumed with the fire. Euent so fareth it with the godly and the vngodly, for when the godly are in prosperitie, they are as golde in the water, in aduersitie, they are more brighte and beautifull, as golde in the fire. And againe, the wicked being in prosperitie, are scattered abroade like water: & in aduersitie they perish as Hay in y<sup>e</sup> forname. Now if God do any long space trie vs in y<sup>e</sup> stormes of miserie & calamitie, wheras he is able euery moment to releue vs, yet he doth it not before he perceiueth vs purified and prepared to repentance. For as y<sup>e</sup> goldsmith taketh not his golde out of y<sup>e</sup> forname, before it be exactly tried & clesed fro the dross, so doth not god take his seruants out of y<sup>e</sup> forname of afflictions, before he hath the clesed fro grosse afflictions and carnal appetites, & wholly bent to newnes & holines of life.

**Princes**  
ought to call  
vpon God in  
their distresse  
and not to  
despaire of  
his ayde and  
help.

If then Princes & noble men do tast at any time of miseries and calamities, they oughte patiently to suffer the same, seeing that they are Gods chastisement and correction, seruing to their better perfectio. And moreover, in the middle of their troubles, they are taught by y<sup>e</sup> examles of good and godly princes to flee vn-

to the liuing God, by ardent inuocation &  
 prayer: both for y there is no danger so greate  
 out of the whiche God is not able to deliuer  
 them. And again, no accombrance, be it neuer  
 so light & small, out of y which they are able to  
 wind themselves, but let God with a speciall  
 care & prouidence put too his helping hand. If  
 then y prince or magistrate his owne person,  
 be in danger of death through some greuous  
 sickness: let him call to his remembrance the  
 example of Ezechias, let him settle his hope in  
 God, let him bewaile his sinnes with bitter  
 teares, & God wil sende some Esaias who shal  
 aduise him vnto him comfort, and salue for his  
 greuous sore. If a plague and Pestilence of his  
 people asstone him, let him follow King David,  
 & offer for his people y sacrifices of an humble  
 & lowly hart, & ther is no doubt, but the conli-  
 ming pestilence shal cease. If famine and pe-  
 rurie (whiche ther can almost be no grea-  
 ter miserie) do afflicte his land, let him endeuor  
 to get some prouident Ioseph, to releue the  
 deere yeres of Egypt in his countrey. If the  
 earth wat eathie and become barren, let him  
 call vpon God, & some Elias by his prayers will  
 open y heauens to sende downe their moisture,  
 or some Elizeus, who wil shewe vnto Ioram &  
 Iehosaphat,

Examples of  
 Gods deli-  
 uerance, tou-  
 ching princes  
 and noble  
 men princie-  
 pally.



## An Armour

Iehosaphat whole rivers of water to releue them. If sword and fire in wars doe make him tremble, or if in the day of battell he despair of victorie, let him recorde with himselfe, that it lieth in Gods hande, to reskew him and his men, and to rescue him with good Ezechias, who with prayer preuayled more than Sennacherib with his hundred thousands. If it please God to throwe him into exiles, or into captiuitie, he may not for al this despair, but with Manasses turning vnto the Lord, let him hope to be deliuered out of the dungeon in Babylon, and to see his Citie Hierusalem againe. If his people rebell on euery side, David teacheth him to say, The Lords will be done. Yet in y<sup>e</sup> meane time he ought to desire God to infatuate the deuises of his aduersaries, and God will appoint some faythful Chusa to bring to nought, the counsaile of traiterous Achitophell, and will raise by some valiant Ioab, to vanquish unnatural Absalon. If his conscience be terrified with the horrors of Gods indgements (which tribulation being internall, is of all other most greivous) as David was moued when he saw his fylthy adultery and bloody murder: yet if he repent, God will send some Nathan to cresse and comfort

comfort him. And finally, what tribulation soeuer the magistrate tast of, whether it be spirituall or corporall, publike or priuate: let him make y<sup>e</sup> liuing God his shookeanker, and looke for consolation and comfort at his hand.

Nowe if they thus cleaue vnto almightie God, let them not doubt, but he will succoure and deliuer, if not the flesh, yet the spirite: if not their bodies yet, certainly, he will not permit their Soule to perish: for that **G D D** whiche deliuered the thre childezen out of the fierie forname, and Daniel out of the Lions denne, suffered the Machabees, Vincentius, and infinite Martires, to die in sharpe tormentes, and yet he is the God of the one and of the other. He therefore saueth some miraculously, to confound Idolatrie: he permitteth other some to perish in their bodies, that the strong patience of Martirs may be scene, and that the tormentes of the vngodly may be the heauier in Hell fire. When Vincentius was rent and al to torne vppon the racke, and after cast vppon the hote coales, he spake to the Tirant Dacianus, Shew all furoz and crueltie vpon me that thou art able, by Gods power, I shall bee more firme and patient in suffering, than thou in afflicting. Whence came such courage and boldnesse?

why God  
doth not al-  
wayes deli-  
uer his ser-  
uants from  
painful death

August. p<sup>sa</sup>. 33

Vincentius.

Bergomensis  
in supple-  
mento.

## An Armour

**Examples of  
good men, not  
dying natu-  
rally in their  
beddes.**

**Heb. 11.**

boldnesse? Surely all the cogitations of the  
godly men, are settled vpon the rocke, the  
sonne of God. Without him y<sup>e</sup> godlye would  
shinke euen into the quagmire of desperatiō,  
but knowing their cause, they lift vp their  
heads and march after their Captayne Iesus  
Christ. And being armed with the shield of  
faith, whereby they haue an assured estate in  
the life to come, they force not much what may  
come to their mortall bodies, neither doe they  
thinke it a miserable ende, if they die with the  
sword, in the fire, vpon the gallows, or by a-  
ny other wayes, so it be for the name of the  
Lord Iesus. And if wee consider examples, it  
will evidently appeare, that many of Gods e-  
lect died not in their beds a naturall death. A-  
bel was murthered of his owne brother. The  
Prophet bearing sente to Hieroboam, was de-  
stroyed by a Lyon. Esay was sawen asunder  
through y<sup>e</sup> mids. Jeremy, like as Stephen also,  
was stoned to death. Iames being throwen  
downe from the Pinnacle of the temple, was  
slayn of a fuller. Peter was fastned to y<sup>e</sup> crosse  
Paul was recuted with y<sup>e</sup> sword. Many such  
examples are extant. Besides these, y<sup>e</sup> famous  
men amongst y<sup>e</sup> Heathen died miserably tou-  
ching y<sup>e</sup> world. The good Socrates was poi-  
soned, Euripides was torne with dogges, So-



phocles was choked with a berrie of a grape.

Very sorrowfull cumbzance & greefe of minde

killed Homer. But Socrates accompted it co-

Socrates.

fort inough for good men to die innocently, &

for good deserts to receyue vnderferued punish-

ments. Christs Apostles accord with y same,

who reioyced y they were found meete to su-

Actes. 5.

stayne contumelies for y name of y Lord Je-

sus: the reason is thus: If we be spoyled of our

goodes in this world, we haue other treasures

in heauen: if we be here exiled, we are ther re-

ceyued into gods family: if we be murthered,

a doze is opened vnto vs to euerlasting lyfe.

Wherfore let princes & noble me cōtemne such

perils, & tolerate such crosses, if it please god to

lay the vpo their shoulders. Which thing they

shalbe able to do, if they set before their eyes y

day whē the Lord wil giue vnto his chosen a

quiet kingdom, will wipe away al teares frō

their eyes, & wil voutsafe to make the partakers

of his euerlasting kingdom. But as for y vn-

godly which haue flourished in y earth, he will

throw the into bitter destructiō, wber their ple-

asures shalbe recōpenced w payns, their laugh-

ing w weping & grinding of teeth, their peace

shalbe vquieted w the woyme of y consciēce,

& they shal behold y godly whome they haue

persecuted & killed raigning ouer them in all

ioy and

To remem-  
ber the day of  
iudgemente,  
easeth the so-  
rowes of the  
vngodly.

Ier. 25.

Reuela. 7.

## An Armour

2. Theſſ. 1.

blessednesse. For this is that iustice, whereof  
the Apostle speaketh, to ease those that be vn-  
justly afflicted, and to punish the oppressors of  
the godly, at that day when the Lorde Jesus  
shall be reveled from heauen. This surely,  
ought to comfort, not only noble, but all chri-  
stian men : and this is their triumph over the  
world, the flesh, the Diuell, and all his mem-  
bers, to fire their hartes and mindes vpon the  
resurrection : when the Lorde will poure vpon  
his enemies fire and brimstone, storme,  
and tempest for their portion, and will  
crowne his owne children with  
gloire, honor, and im-  
mortalitie.

(.:.)

Only vnto God be honor  
and glory.



